

A Manual of Family
Worship



✻✻✻ Mills ✻✻✻

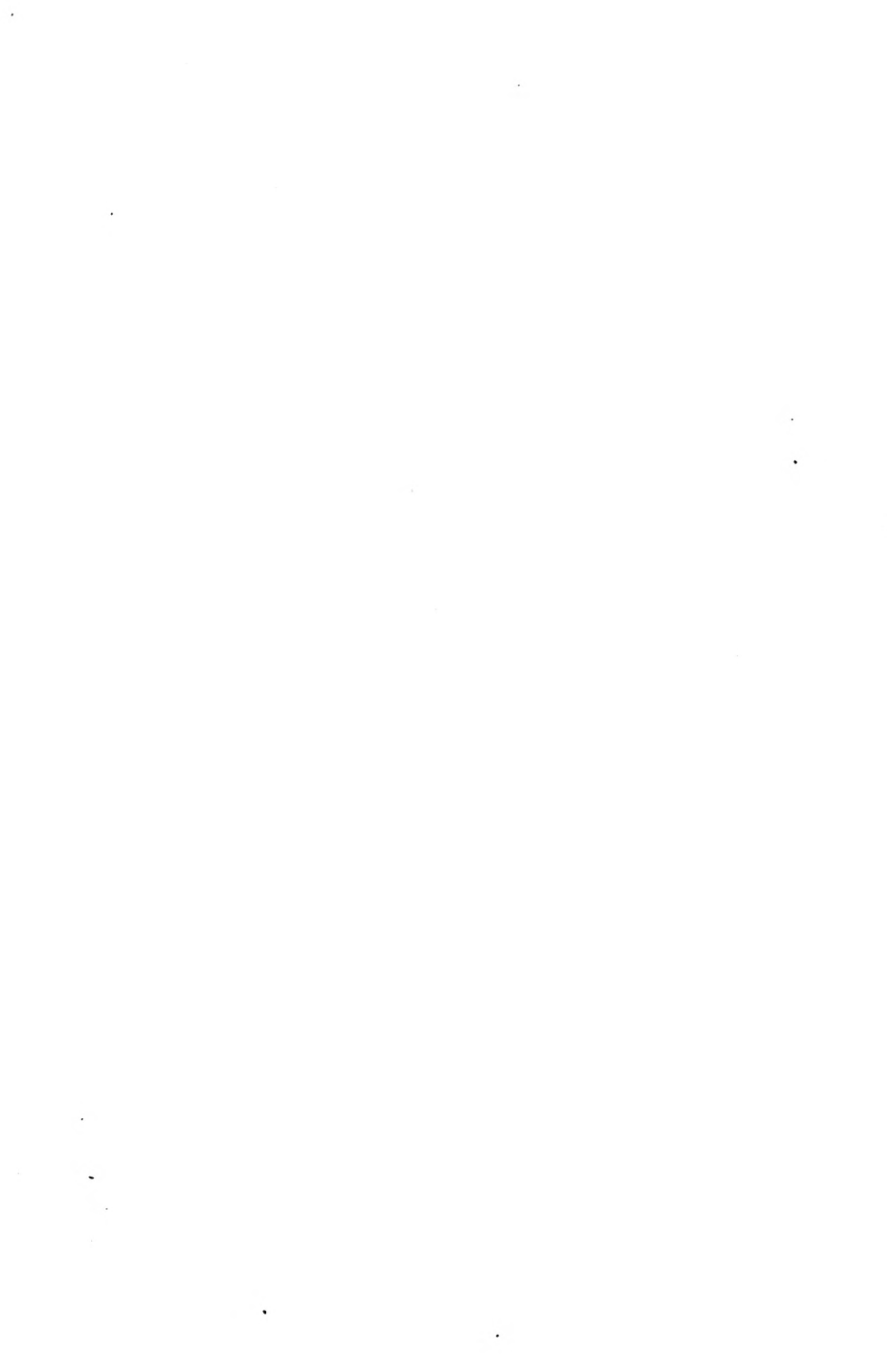
Library of The Theological Seminary

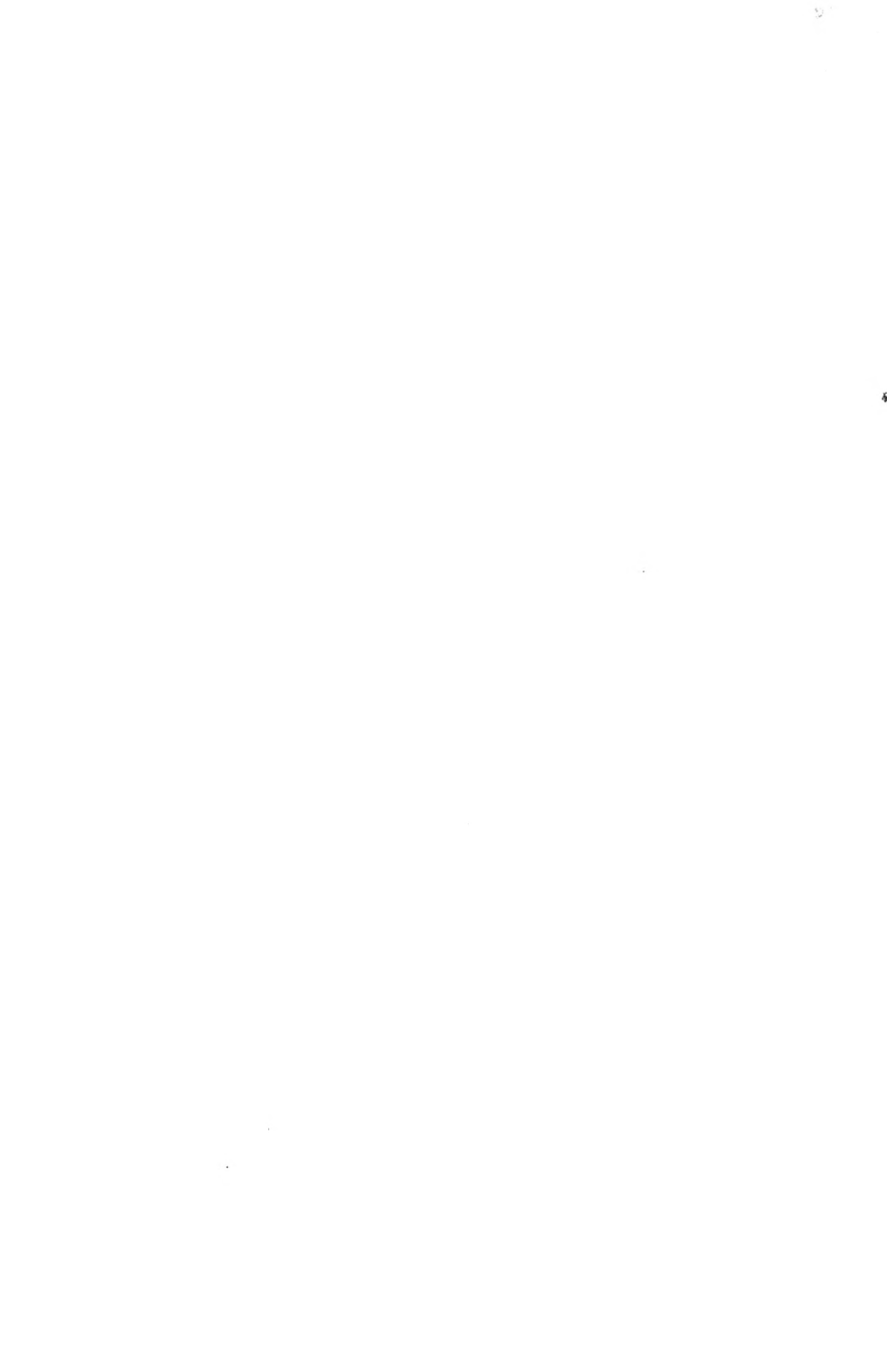
PRINCETON • NEW JERSEY



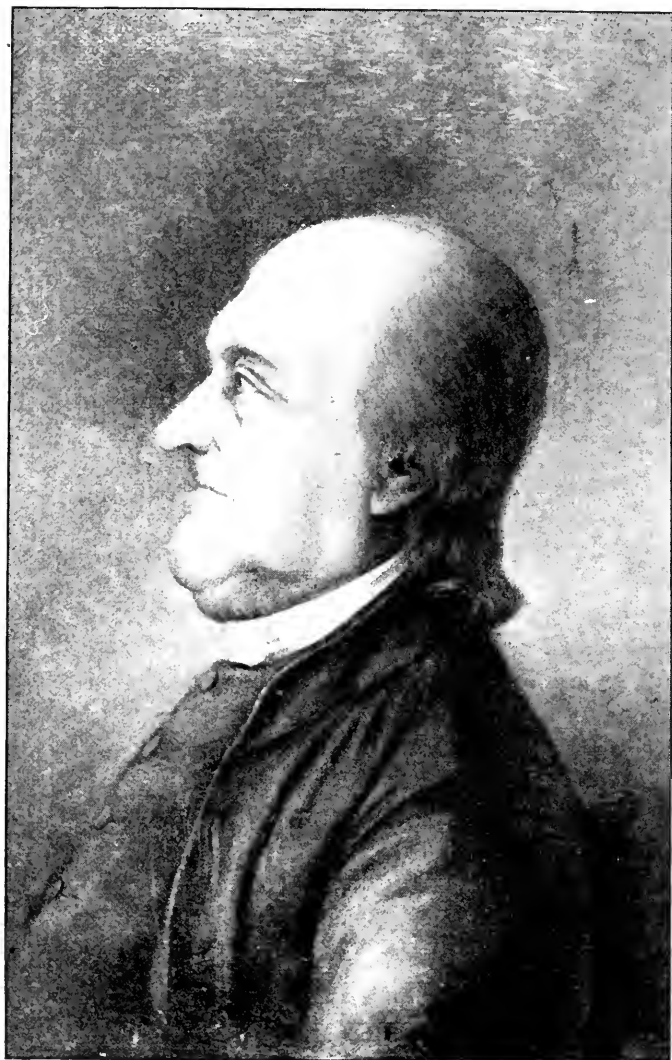
PRESENTED BY

Rufus H. LeFevre









WILLIAM OTTERBEIN.

From a painting made by Mrs. Harriet E. Thompson, former art teacher at Otterbein University, a faithful copy of the only bust of the subject in existence, discovered by Bishop Mills a few years since.

A MANUAL OF FAMILY WORSHIP

WITH AN ESSAY ON

THE CHRISTIAN FAMILY

BY
✓
REV. J. S. MILLS, D.D., PH.D.

AND
PROFESSOR J. H. RUEBUSH

With an Introduction by BISHOP J. WEAVER, D.D.

MEMORIAL EDITION



DAYTON, OHIO
W. R. FUNK, PUBLISHER.
1900

Copyright, 1900
United Brethren Publishing House
All rights reserved

Dedication

TO THE MANY THOUSAND HOMES
WHICH HAVE BEEN TO US THE HOUSE OF GOD AND
THE GATE OF HEAVEN IN OUR JOURNEY THROUGH TIME; **AND**
TO ALL THE CHRISTIAN HOMES OF AMERICA, WHERE THE
LIVING CHRIST IS AN ABIDING GUEST, AND WHERE
LIE THE BRIGHTEST
HOPES FOR THE FUTURE OF OUR RACE
THIS VOLUME IS DEDICATED

PREFACE.

THE FAMILY is the heart of society, and the home altar is the heart of the Christian family. Decay in the heart means decay in the life of society; and purity and vigor in the heart mean strength and virtue in the social life of the nation.

This book aims to intensify the religious life and to increase the number of families which observe daily worship. It presents a brief theory of the Christian family, from a Christian sociological point of view, with a few of the best poems on this subject; it also offers a selection of the best parts of the Scriptures, as related to doctrine, duty, and devotion; it further presents a choice selection of hymns and sacred songs; and to these is added a number of devout prayers, for the private culture of the devotional life.

This volume is aimed primarily to aid family worship. Every Christian home should be a house of prayer. Those who think they cannot pray may read one of the Scripture lessons, or sing a hymn, or, better, do both. By reading one a day, the Scripture selections can be read through twice a year. Sing such of the hymns and songs as all the family can unite in singing, and learn others as occasion may offer. In addition to its use as a guide to family worship, by the use of the indexes to "Outline of Christian Doctrine" and "Outline of Duties," it can be used as a manual of home instruction in the doctrines and duties of Christianity. And, further, by the use of the index on "Meditation and Private Devotion," it becomes a manual of private devotion for use in the closet of prayer.

Out of the abiding conviction that the daily reading of these selections which most clearly express the truths of revelation, and the daily singing of these noble hymns and songs which repeat the same great thoughts and sentiments, will give a permanent tone and color to the character of the family and its members, as iron in the blood, this volume has been given to the public. If it edify and delight its readers as much in its use as it has edified and delighted its authors in its preparation, they have their reward.

TABLE OF CONTENTS.

PART I.

	<i>Page</i>
PREFACE.....	v
INTRODUCTION.....	xix
ESSAY ON THE CHRISTIAN FAMILY:	
Its Idea	23
Its Importance to Society	27
Its Members and Life.....	29
Its Home.....	37
Its Dangers and Defenses.....	42
Its Religion.....	45
SELECTED POEMS OF HOME LIFE:	
The Dying Mother.....	55
My Mother's Hands.....	56
Home.....	57
Make Your Mother Happy.....	58
We Can Make Home Happy.....	59
Childhood.....	60
Our Dear Ones.....	61
The Children.....	61
Are the Children Home?.....	62
Not One Child to Spare.....	63
The Little Arm-Chair.....	65
Make Childhood Sweet.....	66
The Family Meeting.....	67

PART II.

SCRIPTURE SELECTIONS:

1. Summaries of Religion and Ethics. Deut. 6:4, 5; Eccl. 12:13, 14; Mic. 6:8; Matt. 22:36-40; 7:12; Rom. 13:9, 10; Phil. 1:21; Eph. 4:6; Acts 17:28, 29; Gal. 4:6, 7; Jas. 1:25-27.....	73
2. God's Law. Ex. 20:1-17; Mark 12:29-31.....	74
3. Creation, the Work of God. Gen. 1.....	75
4. Righteous Laws. Lev. 19:11-18, 30-36; Deut. 15:7-11.....	77
5. The Contrast. Ps. 1; 92:12-15.....	78
6. Man, God's Representative on Earth. Ps. 8.....	79

SCRIPTURE SELECTIONS—*Continued.*

Page

7. This God is Our God Forever. Ps. 48.....	79
8. The Help and Heritage of the Saints. Ps. 16; 17: 15.....	80
9. The Heavens Above and the Law Within. Ps. 19.....	81
10. Evening Praise. Ps. 34.....	82
11. Ministering Angels. Ps. 34 : 7-10; Acts 5:17-20; 12: 5-10; Heb. 1 : 13, 14.....	84
12. Trust in the Lord and Do Good. Ps. 37: 1-5, 22-40.....	85
13. Help for the Despondent. Ps. 42; 77.....	86
14. The King and His Reign. Ps. 45.....	88
15. Christ's Reign. Isa. 42:1-4; Ps. 72:1-19.....	89
16. Penitence and Mercy. Ps. 51; 130: 1-8.....	91
17. God is Good to His People. Ps. 73.....	93
18. Longing for God's House. Ps. 84; 27: 1-6.....	94
19. The King of Glory. Ps. 89: 1-18; 24.....	96
20. Thoughts for New-Year's Day. Ps. 90.....	98
21. Evening Worship. Ps. 91.....	99
22. The Righteous Shall Flourish. Ps. 92.....	100
23. Praise to God. Ps. 96; 111.....	101
24. God's Majesty. Ps. 97; 33.....	102
25. Thanksgiving to God. Ps. 100; 65.....	104
26. Praise to God for His Mercy. Ps. 103 : 1-18.....	106
27. Praise God for His Goodness. Ps. 104.....	107
28. Praise God for His Benevolence. Ps. 107: 1-10, 19-43.....	109
29. God's Mercy. Ps. 118: 1-10, 14-29.....	111
30. The Keeper of Israel. Ps. 121.	112
31. The Peace of the Church. Ps. 122.....	113
32. Unity. Ps. 133.....	113
33. God's Word, Man's Guide. Ps. 119: 1-19, 41-47.....	114
34. God is Everywhere and Knows All Things. Ps. 139.....	115
35. The God of Nature. Job 38.....	117
36. The Nature of Wisdom. Job 33 : 5-28.....	119
37. The Aim of Wisdom. Prov. 1.....	121
38. The Lord Giveth Wisdom. Prov. 2.....	123
39. Sound Wisdom and Discretion. Prov. 3: 1-27.....	124
40. Wisdom's Fatherly Advice. Prov. 4: 3-27.....	125
41. Wisdom Brings Thrift. Prov. 6: 1-19.....	127
42. Wisdom's Call. Prov. 8.....	128
43. Gems of Wisdom. Prov. 10: 4-27.....	130
44. Wisdom Promotes Justice and Mercy. Prov. 11: 1-29.....	132
45. Wisdom Controls the Tongue. Prov. 12: 13-28; 15: 1-4.....	134
46. Wisdom Commands Temperance. Prov. 20:1-13; 23: 29-35.....	135
47. Words of Wisdom. Prov. 22.....	136
48. Wisdom Proverbs. Prov. 27: 1-12; 28: 16-28.....	138
49. The Wise and Virtuous Woman. Prov. 31: 10-31.....	140

SCRIPTURE SELECTIONS—*Continued.*

	<i>Page</i>
50. The Earth's Future. Isa. 35: 1-10; 26: 2-4.....	141
51. God's Greatness and Man's Feebleness. Isa. 40.....	142
52. The Suffering, Sympathizing Saviour. Isa. 53; Matt. 8: 14-17..	143
53. Pardon, Satisfaction, Rest. Isa. 55; John 7: 37-39; Matt. 11: 28-30	144
54. The Glorious Kingdom Foretold. Isa. 60.....	146
55. The Anointing for Service. Isa. 61; 62: 1-5.....	147
56. Individual Responsibility. Ezek. 8: 19-32.....	148
57. Call to Repentance. Ezek. 33: 8-20.....	149
58. The Promise of the Holy Spirit. Joel 2: 15-32.....	150
59. Peace Among the Nations. Mic. 4.....	151
60. The Prophet's Vision of God. Hab. 3: 2-19.....	152
61. In the Last Days. Mal. 2: 17; 3: 1-5, 13-18; 4.....	154
62. Cain and Abel. Gen. 4: 2-14.....	156
63. The Visions and Realities of Joseph's Youth. Gen. 37: 3-36....	156
64. Joseph Preserves His Integrity. Gen. 39: 2-23.....	158
65. Pharaoh's Dream. Gen. 41: 1-16.....	159
66. Joseph Explains Pharaoh's Dream. Gen. 41: 17-36.....	160
67. Joseph Honored. Gen. 41: 37-57.....	161
68. Joseph's Brethren Go Into Egypt. Gen. 42: 1-9, 17-26, 29-38...	162
69. Joseph Makes Known Himself to His Brethren. Gen. 43: 1, 2, 13, 14, 16, 17, 27, 28; 44: 18-34; 45: 4, 24-28.....	164
70. Jacob Visits Egypt. Gen. 46: 1-7; 47: 1-10, 28-31; 50: 12-21.....	166
71. Ruth, the Faithful. Ruth 1: 1-11, 14-19; 2: 1-12.....	167
72. Samuel, or Youthful Piety. I. Sam. 1: 21-28; 2: 18-21; 3: 1-8, 19..	169
73. Elijah Fed by Ravens. I. Kings 17: 1-16.....	170
74. Elijah Meets Ahab the King. I. Kings 18: 1-24.....	171
75. Elijah Meets the False Prophets. I. Kings 18: 25-46.....	173
76. Elijah's Despondency and Its Cure. I. Kings 19.....	174
77. Elijah Rebukes Ahab. I. Kings 21: 1-21.....	176
78. Elijah Calls Down Fire from Heaven. II. Kings 1: 1-17.....	177
79. Elijah's Translation. II. Kings 2: 1-18.....	179
80. Esther is Chosen Queen. Esth. 2: 1-9, 15-18.....	180
81. Haman's Conspiracy. Esth. 3.....	181
82. Esther's Heroic Resolution. Esth. 4; 5.....	183
83. Pride Goes Before a Fall. Esth. 6; 7.....	185
84. Esther Saves Her People. Esth. 8: 2-11, 14-17; 9: 1-4.....	187
85. Daniel's Temperate Youth. Dan. 1.....	188
86. Daniel Interprets the King's Vision. Dan. 2: 25-49.....	189
87. The Three Hebrews in the Furnace. Dan. 3: 1, 2, 4-6, 8, 12-30..	191
88. Daniel in the Lions' Den. Dan. 6.....	193
89. Daniel's Vision of the Future. Dan. 7.....	195
90. The Birth of Jesus. Luke 2: 8-20, 22, 25-32; Matt. 2: 1-15.....	197
91. The Childhood of Jesus. Luke 2: 40-52.....	199
92. Nature of the Kingdom of God. Selections.....	200

SCRIPTURE SELECTIONS—*Continued.*

	<i>Page</i>
93. Blessings of the Kingdom. Matt. 5: 1-20.....	201
94. New Light on Old Laws. Matt. 5: 21-48.....	202
95. Alms and Prayers of the Kingdom. Matt. 6: 1-18.....	203
96. Treasures of the Kingdom. Matt. 6: 19-34.....	204
97. Golden Rule of the Kingdom. Matt. 7: 1-12.....	205
98. A Good Life, and the Kingdom. Matt. 7: 13-29.....	206
99. Parables of the Kingdom (I). Matt. 13: 1-23.....	207
100. Parables of the Kingdom (II). Matt. 13: 24-58.....	208
101. Riches and the Kingdom. Matt. 19: 16-30; 20: 1-16.....	210
102. Must be Born Again to Enter the Kingdom. John 3: 1-15; I. John 5: 1.....	211
103. Children and the Kingdom. Matt. 18: 1-14; Luke 18: 15-17.....	212
104. A Loving Father and a Wayward Son. Luke 15: 11-32; Ps. 103: 12-18.....	213
105. Watchfulness Commanded. Matt. 24: 30-51; 25: 1-13... ..	215
106. Faithfulness Rewarded. Matt. 25: 14-30.....	216
107. Love and Forgiveness. Luke 7: 37-50.....	217
108. The Foolish Rich Man. Luke 12: 13-21.....	218
109. My Neighbor. Luke 10: 25-37.....	218
110. The Light and Life of the World. John 1: 1-14; 8: 12-20, 26-36, 51; 3: 16, 17.....	219
111. The Father and the Son. John 5: 19-47.....	220
112. The Bread of Life (I). John 6: 22-40.....	222
113. The Bread of Life (II). John 6: 41-69.....	223
114. Forgiveness. Matt. 18: 15-35.....	224
115. God Answers Prayer. Luke 11: 1-13; 18: 1-8.....	225
116. The Compassion of Jesus. John 8: 1-11; 21: 15-23.....	226
117. Mary and Martha. Luke 10: 38-42.....	227
118. The Widow's Mite. Mark 12: 41-44.....	228
119. Joy in Heaven Over Penitent Sinners. Luke 15: 3-10.....	228
120. Humility. Luke 14: 7-11.....	229
121. The King's Feast. Matt. 22: 1-14.....	229
122. Personal Responsibility. Luke 19: 11-26.....	230
123. The Grain of Wheat. John 12: 20-50.	230
124. The Two Sacraments. Matt. 28: 16-20; 26: 26-30; I. Cor. 11: 23-26	232
125. The Good Shepherd. John 10: 1-16; Ps. 23.....	233
126. Love, Peace, and Heaven. John 13: 34, 35; 14: 1-31.....	234
127. Divine Union. John 15: 1-25.....	235
128. Comfort, Guidance, and Victory. John 15: 26, 27; 16: 1-33...	237
129. Spiritual Unity and Glory of God's People. John 17.....	238
130. The Transfiguration of Christ. Matt. 16: 28; 17: 1-20.....	240
131. The Evangel of Creation. Rom. 8: 18-25.....	241
132. Heroic Sacrifice Demanded. Luke 9: 23-26, 57-62; Matt. 28: 18-20; Mark 9: 43-47; Rom. 1: 13-16	241

SCRIPTURE SELECTIONS—*Continued.*

Page

133. Good Works Rewarded. Luke 14:12-14; Matt. 10:40-42; 25:31-46.....	242
134. Resurrection of Jesus. John 20.....	244
135. Ascension Day. Luke 24:49-53; Acts 1:1-14.....	245
136. Pentecost. Acts 2:1-21, 36-47.....	246
137. God is No Respector of Persons. Acts 10:23-48; John 4:19-24.....	248
138. Paul's Conversion. Acts 26:2-18.....	250
139. Justification by Faith in Jesus. Rom. 3:21-26; 5.....	251
140. Peace, Sonship, and Victory in Jesus Christ. Rom. 8:1-17, 26-39.....	252
141. Consecration Followed by a Good Life. Rom. 12.....	253
142. Patriotism. Rom. 13.....	254
143. Edifying One Another; be Patient with the Weak. Rom. 14:1-16, 19-23; 15:1-7.....	255
144. The Church the Body of Christ. I. Cor. 12:4-31.....	257
145. Love, the Greatest Thing in the World. I. Cor. 13.....	258
146. Christ's Resurrection the Pledge of Ours. I. Cor. 15:1-28.....	259
147. The Nature of Our Resurrection. I. Cor. 15:35-58.....	260
148. The Changed Life. II. Cor. 3:12-18; 4.....	261
149. God's Partners. II. Cor. 5:11-21; 6:1-10; I. Cor. 7:20-24.....	262
150. Christian Benevolence. I. Cor. 16:1-5; II. Cor. 9.....	263
151. Grace Sufficient. II. Cor. 12:1-10.....	264
152. Crucified in Christ, but Living Unto God. Gal. 2:19-21; 5:22-26; 6.....	265
153. Filled with God's Fullness. Eph. 2:12-22; 3:14-21; 4:30-32; 5:1, 2.....	266
154. Family Duties. Eph. 5:22-33; 6:1-18.....	267
155. Joyful Progress, and Sufficiency in Christ. Phil. 1:21; 3:12-21; 4:1, 4-20.....	269
156. Exaltation of Human Nature in Christ. Heb. 1:1-4; Col. 1:12-20; Eph. 4:4-15; Phil. 2:5-11; Col. 3:1-4.....	270
157. The Victories of Faith. Heb. 11:1-8, 13-16, 24-40; I. John 5:4, 5.....	272
158. Trials Bring Fruits and Fellowship. Heb. 12:1-15, 22-29; 13:1-3; I. Pet. 1:6, 7; 4:12-14.....	274
159. Practical Religion. Jas. 1:19-27; 2:1-9; 3:3-18.....	275
160. Faith Without Works is Dead. Jas. 2:14-26; 5.....	277
161. Behold What Manner of Love. I. John 3.....	279
162. God is Love. I. John 4.....	280
163. The Lamb and His Followers. Rev. 5; 7:9-17.....	281
164. The New Jerusalem. Rev. 21:1-19, 21-27.....	282
165. The River of the Water of Life. Rev. 22.....	284
166. The Sabbath. Ex. 20:8-11; Isa. 56:2, 6, 7; 58:13, 14; Matt. 12:10-13; Mark 2:27, 28; Matt. 28:1, 2, 5-7; Heb. 4:8-10.....	285

SCRIPTURE SELECTIONS—*Continued.*

Page

167. Beware of the Lusts of the Flesh. Rom. 8:5-9; Gal. 5:16-21,
24-26; Jude 17-19; Mark 7:21-23; Jas. 1:14, 15; Matt. 5:27,
28; 19:9; II. Tim. 2:21, 22; Titus 2:11-14; Rom. 13:14.... 286
168. Beware of Worldliness. I. John 2:15-17; I. Tim. 6:6-12; Mark
4:18, 19; II. Tim. 3:1-7; Jas. 4:13-17; 5:1-5; I. Tim. 4:7, 8.. 288
169. Beware of Pharisaism. Matt. 23:1-15, 23-39..... 290
170. Be Just and Kind to the Poor and the Needy. Deut. 24:14, 15;
Ex. 22:22-25; Isa. 5:8, 9; Jer. 22:13-17; Ezek. 22:27-31;
Col. 3:12-17..... 291

PART III.

HYMNS AND SACRED SONGS:

Abiding and Confiding	366
A Little Light	453
America	443
Am I a Soldier of the Cross ?.....	337
An Evening Hymn	313
Anselm	437
Antioch.....	317
Ariel.....	363
Arise and Shine.....	402
At the Cross I'll Abide.....	331
Aurelia	332
Avon.....	325
Battle Hymn.....	458
Battle Hymn of the Republic.	442
Bernard.....	329
Bethany ..	343
Bland	389
Blessed Assurance.....	368
Boardman.....	418
Bradford	330
Bringing in the Sheaves.....	408
Cast Thy Bread upon the Waters.....	419
Children's Christmas Song.....	455
Children, Sing	454
Come Let Us Sing.....	319
Come Unto Me.....	449
Come, Ye Disconsolate.....	384
Come Ye That Love the Lord	417
Coronation.....	320
Crown Him With Many Crowns..	326
Deliverance Will Come	439

HYMNS AND SACRED SONGS—*Continued.*

Page

Dennis	416
Dundee	300
Ecclesia.....	400
Ellesdie.....	356
Ennius	389
Entire Consecration.....	347
Essex	411
Evan.....	416
Even Me.....	353
Eventide.....	312
Ewing	432
Federal Street	350, 399
Follow All the Way.....	391
For Jesus' Sake	388
Foundation	382
Full Salvation.....	373
Gloria Patri.....	297
Glorious Fountain.....	327
Glory Gilds the Sacred Page.....	422
God Bless the Home	452
God Knows What is Best	374
God of Our Fathers.....	445
God's Hand Doth Lead Me On	390
Heavenly King.....	315
Hebron	307
He Giveth His Beloved Sleep.....	323
He is All in All to Me.....	457
He Is Calling	341
Hendon.....	316
Herald Angels	318
Holbrook	407
Holy Bible, Book Divine.. ..	422
Holy Spirit, Faithful Guide	397
Home, Home, Sweet Home	428
Horton	299
Hursley.....	309
I Am Listening	393
I Do Believe	345
I'll Go Where You Want Me to Go.....	348
I Love Thy Kingdom, Lord.....	403
Is Not This the Land of Beulah?.. ..	378
Is Your Lamp Still Burning?.....	414
Italy.....	302
I Want to Be a Worker	410

HYMNS AND SACRED SONGS— <i>Continued.</i>		<i>Page</i>
Jesus Comes		334
Jesus Saves		352
Joyful Sound.....		436
Laban.....		395
Labor On.....		420
Last Hope		311
Laudes Domini.....		306
Lebanon		409
Lenox		340
Lingham		314
Loving Kindness.....		369
Lux Benigna.....		385
Lyons		301
Maitland.....		351
Mendebras.....		304
Miriam.....		324
Missionary Hymn.....		415
Mission Song		459
More Love to Thee.....		371
My Jesus, I Love Thee.....		361
Nearing the City.....		431
Near the Cross		372
Nettleton		359
New Haven.....		350
Nicæa.....		297
Now the Day is Over.....		309
Nuremburg.....		330
O Happy Day.....		421
Oh! When Shall I See Jesus?.....		460
Old Hundred.....	298,	305
Olivet.....		398
Only Trust Him.....		346
Onward, Christian Soldiers.....		406
Orient.....		321
Over There		434
Pilot.....		342
Praise, My Soul		303
Rathbun.....		328
Red, White, and Blue.....		446
Refuge		387
Rest for the Weary.....		435
Retreat.....		339
Revive Us Again.. ..		354
Rockingham		305

HYMNS AND SACRED SONGS— <i>Continued.</i>	Page
Safe Within the Vail.....	433
Safe with the Loved Ones at Home.....	424
Save Me Now	362
Seasons	313
Seeds of Promise.....	412
Segur	381
Set Wholly Apart.....	364
Seymour	308
Shall We Gather?	429
Spanish Hymn	311
Stand Up, Stand Up for Jesus	401
Stephanos.....	342
Stockwell.....	308
Sweeping Through the Gates.....	440
Sweet By and By	430
Sweet Hour of Prayer	392
Take My Heart, Dear Jesus.....	370
That Sweet Story of Old.....	449
The Breaking of Day.....	336
The Child of a King.....	375
The Comforter Has Come	396
The Day of Jubilee.....	333
The Family Bible	423
The Infant Moses	456
The Life Laid Down	322
The Lily of the Valley	376
The Lord's My Shepherd	349
The Lord Will Provide.....	383
There is a Happy Home.....	438
There is a Happy Land.....	438
The Solid Rock	355
The Star-Spangled Banner	444
Thy Kingdom Come	358
Till He Come.....	333
Toplady.....	328
Trusting	357
Twilight	310
Under His Wings.....	380
Urbana	399
Varina	441
Vigil	306
Waiting at the Cross.....	360
Ware.....	338
Webb	401

HYMNS AND SACRED SONGS— <i>Continued.</i>		<i>Page</i>
We Come to Thee.....		451
We'll Work Till Jesus Comes.....		405
We Shall Know.....		426
We Shall Meet.....		425
What a Friend We Have in Jesus.. ..		386
Who Is He ?		450
Will You Go ?		448
Wilmot		299
With Glowing Heart I'd Praise Thee.....		394
Woodworth.....		344
Work, for the Night is Coming.....		413
Zephyr.....		324
Zion.....		335, 404

PART IV.

SCRIPTURAL FORMS OF BENEDICTIONS AND PRAYERS:

1. Apostolic Benediction.....	463
2. A Benediction of Peace.....	463
3. Paul's Benediction.....	463
4. Jude's Benediction.....	463
5. Ancient Israel's Benediction.....	464
6. Mizpah Benediction.....	464
7. A Benediction from the God of Peace.....	464
8. The Lord's Prayer.....	464
9, 10, 11, 12, 13. Blessings or Thanks Before Meals.....	465
14. A Daily Prayer.....	466
15. A Prayer for the Holy Spirit.....	466
16. A Daily Prayer.....	467
17. An Evening Prayer.....	467
18. A Daily Prayer.....	468
19. Morning Prayer.....	468
20. New-Year's Day.....	469
21. Christmas Day.....	470
22. Easter Day.....	470
23. During Domestic Trials.....	471
24. Thanksgiving and Prayer for Our Nation.....	471
25. Thanksgiving	472
26. A Prayer for All Church Officers.....	472
27. A Prayer for All Mankind.....	473
28. Morning Prayer.....	473
29. A Prayer of Penitence.....	474
30. God Our Only Helper.....	474
31. Prayer for the Indwelling of Christ.....	475

SCRIPTURAL FORMS OF BENEDICTIONS AND PRAYERS — <i>Continued.</i>		<i>Page</i>
32. Prayer of Consecration.....		475
33. Eternal Progress.....		475
34. Prayer for God's Love in Us.....		476
35. Prayer for Daily Help.....		476
36. Prayer for Divine Guidance.....		477
37. Prayer for Growth in Grace.....		477
38. Prayer for the Holy Spirit.....		477
39. Prayer for a Pure Heart.....		478
40. Prayer for Cleansing.....		478
41. Praise to God.....		479
42. Prayer for Purity.....		479
43. Prayer for God's Abiding Presence.....		479
44. Prayer for the Whole Church.....		480
45. Prayer for Patience in Trials.....		480

PART I.

THE CHRISTIAN FAMILY

INTRODUCTION.

God, in his infinite wisdom and goodness, ordained the marriage relation, and has set the solitary in families. We need not inquire concerning the reason for this order; God did it, and therefore it must be right. There are social elements in our nature which fit us for this relationship, and for which there is no substitute. God said, "It is not good that the man should be alone." We cannot imagine what the condition of human society would be if this order had not been established. There is no other organization upon the earth that has as much to do with the peace, order, comfort, and elevation of mankind as that of the family relation; hence, the importance of having everything in harmony with the divine arrangement. We may not know how mind touches mind, thought touches thought, and affection touches affection, but we know it is so. The family, under conditions such as God can approve, is the one only place on earth where confidence reigns supreme, and where hearts are sure of each other. The world forces us to wear a "mask of guarded and suspicious coldness in self-defense"; but in the family at home this mask is thrown off; and we pour out the unreserved communication of full and confiding hearts, without fear of suspicion or a breach of trust.

Marriage is honorable, ordained of God in paradise, and honored by Christ with his presence; and is made an emblem of the conjugal union of Christ and the church. Especially is this state honorable and delightful when all the duties inhering in this relationship are faithfully and lovingly observed. It is also intended to be an emblem of heaven. Paul speaks of the saints in light as a family, "*The whole family in heaven and earth.*" In all properly regulated families there is, and of necessity must be, a feeling of mutual dependence. The husband is indebted to the wife, the wife to the husband, the parents to the children, the children to the parents, and the children to each other. No one should feel independent of the other, but each should seek to promote the happiness and comfort of the other. When these

rules are adopted, and practically carried out by a family, you will find a home worthy of that endearing name—a home which neither time nor distance will ever erase from the memory. Nothing but death will close the gate behind us. Around such a home the angels love to linger.

But the crowning glory of the home is the religion of Jesus Christ, heartily adopted, and practically carried out. A place called home may be in a mansion or a palace; the furnishing and appointments may be as nearly perfect as human art and skill can make them; but, if unsheltered by God's friendship, and a conscious sense of his providential care and guidance, there must be a constant feeling of unrest and insecurity. An assurance of the presence, love, and approbation of the divine Father is more to be desired than all other securities combined. In every family, whether rich or poor, God should be first and above all. A godless family is infinitely worse than a roofless house. No feeling of dependence, no gratitude, no conscious responsibility, but a cold, cheerless indifference, which benumbs all the finer sensibilities of the soul. The beasts of the field feed upon its rich and nourishing pastures, but have no thought of the source whence they come. So with a godless family; there is no feeling of gratitude, no recognition of the gracious Giver of every good and perfect gift. Wherein lies the difference between a godless family and the beasts of the field? In the long ago, a good man, after a careful review of the mercies and blessings of the past, reverently and thoughtfully asks, "What shall I render unto the Lord for all his benefits toward me?" Nothing is more becoming and elevating in man than a feeling of sincere gratitude for mercies and favors received. What scene on earth is more beautiful than a family, shut in from the world, and engaged in offering praise and thanksgiving to God for his fatherly care over them and for them? The true and only sure basis of family religion is a proper recognition of God, and of his just and reasonable claims upon them. Where this obtains there will follow in acts of worship and devotion an acknowledgment of dependence and a constant flow of gratitude to the Giver of all good. A family thus minded will be a center of love, joy, and peace, both equatorial and tropical. Nothing on earth more nearly resembles our idea of heaven than a family, from whose domestic altar the incense of thanksgiving and praise ascends heavenward every day.

"Then, kneeling down to Heaven's Eternal King,

The saint, the father, and the husband prays;

Hope springs exulting on triumphant wing,

That thus they all shall meet in future days;

* * * * *

When circling time moves round in an eternal sphere."

When Joshua, that hero-saint, drew near the close of his eventful life, he called the children of Israel together and delivered to them his farewell address. In this marvelous address, in which is contained a renewal of the covenant, he reminded them of God's wonderful dealings with them from the time they left Egypt, and the obligations they were under to obey the law of God. Then he called upon them to choose whom they would serve, and concluded by announcing that as for himself and his family the matter was fixed. "No matter how you may decide," "as for me and my house we will serve the Lord." Experience and observation had taught him that that was the better and only right way. God chose Abraham to be the father of a great nation, through whose seed the nations of the earth were to be blessed. The reason for selecting him from among the thousands is thus stated by the Lord himself, "For I know him, that he will command his children and his household after him, and he will keep the way of the Lord, to do justice and judgement." Thus the idea, and indeed the practice of family religion goes far back in the history of God's people. That family upon which the smile and approval of the Almighty Father rests is to be envied above all the families of the earth. The voice of psalms, the evening and morning prayers, the songs of praise, ascending to heaven from the pure domestic shrine, are incense sweet to him whose gracious providence is over all, and blessed for evermore.

The author of this book, after long and patient study and research, has written and arranged a volume which will fill a place heretofore too much neglected. Those familiar with his style of writing know that it is easy, graceful, and direct. The reader is not compelled to wander through a wilderness of words to find out what he means. His method is to take the shortest route possible to the truth and make it plain. First, he treats of the family and the far-reaching results of family religion. Then he offers a section of the best poems in our language on the home and heart life. He gives in order appropriate selections from the Holy Scriptures. Following this, he

gives an exceptionally fine collection of appropriate hymns, many of them new and fresh, and closes with a number of forms of prayer. These are not to be repeated, but read to cultivate and develop the spirit of devotion. Many of the Psalms are prayers, which no one can read thoughtfully without being benefited and strengthened in his devotional feelings.

I commend this book to all indiscriminately, but especially to families whose highest aim is to honor and glorify God by a life devoted to his service, and who seek to worship him in spirit and in truth. This book, so carefully arranged, cannot fail to be helpful and uplifting to families who offer their morning and evening sacrifices of prayer, praise, and thanksgiving to Almighty God.

“If in the family thou art the best,
Pray oft, and be the mouth unto the rest;
Whom God hath made the heads of families,
He hath made priest to offer sacrifice.
Daily let part of Holy Writ be read,
Let, as the body, so the soul, be fed;
For look, how many souls in thy house be,
With just as many souls God trusteth thee.”

J. WEAVER.

Dayton, Ohio.

THE CHRISTIAN FAMILY.

I. ITS IDEA.

THIS is most beautifully and logically set forth by Bishop Westcott: Man, in a word, is made by and made for fellowship. The family and not the individual is the unit of mankind. This fact is the foundation of human life, to which we must look for the broad lines of its harmonious structure. And we shall not look in vain. For the family exhibits in the simplest and most unquestionable types the laws of dependence and trust, of authority and obedience, of obligation and helpfulness, by which every form of true activity is regulated. The family enables us to feel that the destination of all our labors, the crown of all our joys, the lightening of all our sorrows, the use of all our endowments is social.

Under no other circumstances are the imperious personal instincts of our nature so happily brought into subjection as under those which the family supplies. In the family, love makes service, as it ought to be, its own reward, and transforms suffering into gladness. In the family, as has been nobly said, living for others becomes the strict corollary of the patent fact that we live by others. In the family we learn to set aside the conception of rights, and to place in its stead the conception of duties, which alone can give stable peace to peoples or to men.

So it is that the popular estimate of the family is an infallible criterion of the state of society. Heroes cannot save a country when the idea of the family is degraded; and strong battalions are of no avail against homes guarded by faith and reverence and love. Classical history is a commentary on this truth. The national life of Greece lasted barely for three generations in spite of the undying glory of its literature and the unrivaled triumphs of its art, because there the family fell from its proper place. A constitution and laws reared on a lofty estimate of the family gave Rome the sovereignty of the world. And more than this: Roman legislation which was

based on the family institutions of the old republic survived the dissolution of the empire, and after more than two thousand years is still powerful in the civil courts of Europe.

The family, indeed, is not alone the expression of divine law. It is, under the conditions of earth, in some sense a reflection of the divine nature. Every family, every brotherhood, derives that in virtue of which it is, from the one Father. (Ephesians 3: 15, R. V.) We must, therefore, strive with reverent patience to enter into the meaning of the family, if we desire to understand the divine conditions of our life. As we do this we shall see that a perfect family includes three primary relations—those of husband and wife, of parent and child, of brothers and sisters. And these three relations reveal the essential laws of all human fellowship. They reveal to us the inherent incompleteness of the individual life completed in a typical union; that is the idea of marriage. They reveal to us the correlative responsibilities of government and devotion, hallowed by love; that is the idea of fatherhood. They reveal to us the inalienable ties of a common nature in the direct connection of blood; that is the idea of brotherhood. But while the widest differences of position and duty coexist in the family and find consecration within its circle, the whole family is one—one in the common heritage of shame and glory, one in the sympathetic response of all to the suffering and joy of every member.

The idea of marriage—the basis of the family—is, I have said, the typical completion of our individual incompleteness. Marriage is not simply a relation of contract, established to secure the orderly transmission of special rights in due succession, but the sacred fulfillment of life. Man or woman alone represents only half of the powers and capacities and feelings of humanity. And no real approach can be made to the consummation of our common nature by any attempt on the part of woman to cultivate those elements in her which are characteristic of man, or on the part of man to make his own that which is truly womanly. Such attempts only impoverish the race. Nothing less than the union of man and woman in their developed diversity gives the image of a perfect human being, and raises our thoughts to a higher existence than that of our divided personalities. At the same time, each of the natures thus joined together strengthens, elevates, purifies the other, not by the assertion of its own supremacy, not by the communication of its own peculiari-

ties, but by the rendering of its appropriate service. The husband grows more manly, the wife grows more womanly, as they realize each in the other that which they severally need and yet cannot provide from within themselves.

As we dwell on these facts, we come to perceive the meaning of the Lord's words when he said of the man and the wife, with a reference to creation, "The twain shall become one flesh." This is indeed a great mystery, a great revelation, and with our present faculties we can master but little of it. Yet we can dimly feel whither it directs us. We can feel how marriage, by its necessary conditions, provides for the extension of fellowship through the union of different families. We can feel how this supreme relationship invests all the other relationships of life with a divine solemnity. We can feel how it shows with eloquent distinctness that absolute trust is the condition of abiding fellowship and absolute self-surrender the condition of the highest influence. If trust be incomplete, marriage, we know, cannot have its perfect work. If trust be broken, marriage perishes. But, by interchange of thought and hope and prayer, in marriage trust ripens into faith. And that faith, carried out into the world, is the secret of the blessedness of life.

Marriage, in a word, is the divine pattern and ground of human communion, the original condition of completed manhood. But the family has, as we have seen, other lessons; and, though the ideas of authority and equality, of dependence and service are included in the relation of marriage, it is in the other two relations of the family—fatherhood and brotherhood—that we learn most fully how these universal principles are realized under the varying circumstances of age, rank, power, which are necessary for the continuance and for the unity of the social body. Fatherhood is, so to speak, the divine pattern and ground of authority; brotherhood, the divine pattern and ground of equality. It is instructive to observe that while marriage, as the supreme sign of faith, rests upon choice, these are, in their essence, independent of it. The son is placed in a position of subjection; the brother is placed in a position of obligation, without the least power of avoiding the consequences which these positions involve. We may for various reasons withhold the confession of love by which we seek outside ourselves for the abiding completion of our own imperfect natures; but we cannot, while the world lasts, take out of it that which claims our obedience, or that which claims our help.

These relations of reverence and service are founded not upon choice, but in nature. And if once we study them as they are offered for our daily contemplation in the family, we shall be delivered from the wild strivings of rebellious selfishness in society at large, whether it is turned by the few into tyranny or by the many into lawlessness.

Fatherhood is the pattern of authority; sonship, of reverence and obedience. The necessity of the relation lies in the harmony of our constitution. If it were not so, and we must face the alternative, order could only be maintained by selfish fear, or no less selfish hope. But in a family, even the rudest and simplest, there is, we know, something different from force which gives weight to the parent's voice; something different from terror which inspires the child's answer. The relation of parent and child carries with it that which no external power can create and which no external power can destroy. There is in the very order of things a subtle influence which gives to authority its responsible privilege and to obedience its tender dignity. And this truth of the eternal majesty of authority, of the eternal loveliness of reverent obedience, commended to us still in our childhood, is not the least precious part of our social heritage. It has hitherto been hallowed and guarded in our homes; and if we take it into our hearts consciously, gladly, thoughtfully, as it is open before our eyes, we shall soon discover how it interprets other relations in life which can be regarded in their true aspect only in the light of fatherhood.

For the lesson of fatherhood passes at once within the family to the connection of masters and servants, which cannot with impunity be degraded into a mere bargain, and which may be ennobled by real sympathy. It passes on without to the connection of employer and workman, which ceases, I cannot but say, to be human if it is made to mean only so much labor for so much money. It passes to the connection of government and citizen, which is simply a compact of limited slavery unless we recognize above us that which we may modify, but which we cannot make, a manifestation of eternal authority, which we are born to treat with loyal reverence.

There is still a third essential relation of the family to be noticed—brotherhood, the pattern and original condition of equality. But this divine equality is, as we have already seen, widely different from that external equality which men have looked for in some reconstruction of the world. It is inherent and permanent; it is manifested in variety; it is consummated in sacrifice. The differences of character

and ability which are found in a family furnish, in the happy experience of us all, rich materials which a common love consecrates to the service of all. As brothers and sisters we can learn this lesson of divine brotherhood, learn it by a teaching ever present, and the lesson will remain with us for our guidance when we go out into wider fields of activity. Just as the idea of fatherhood hallows the conditions of inequality which belong to the surface of life, so this idea of brotherhood reveals to us the great depths of our being in which we are all equal. It helps us to rise slowly toward the conception of a common humanity, called into existence by one Father, redeemed by one incarnate Saviour, quickened by one infinite Spirit.

The constitution of the family illuminates the social relations of men; and the life of the family illuminates the meaning and the use of property. In the earliest ordering of the family all the resources of the household were absolutely at the disposal of the head; wife and child were "in his hand." Even now the father practically controls, either by right or by natural influence, the disposal of the common store. But he dispenses it, so far as he obeys the common voice of mankind, not arbitrarily, still less for personal ends, but as the trustee of those bound to him. His wealth, in means, in leisure, in power, is the measure of responsibility. He provides, not by benevolence, but by duty, for the education, for the adequate development of the character and endowments, of all who are dependent on him. He guards them, as far as he can do so, from unforeseen consequences of the failure of health or strength. The fulfillment of these obligations is required by his position, and it crowns his authority with blessing. It reveals to us how the concentration of riches, material or spiritual, becomes a social good, fruitful beyond any equality of possession. It is obvious that the principle has a wider application, through which we may yet hope to see the variety of external circumstances harmonized in the fullness of time.*

This Christian idea of the family is in completest harmony with the best teachers of sociology, all of whom regard the family as the social unit and the epitome and type of all social life.

II. ITS IMPORTANCE TO SOCIETY.

The family is the most important social institution in our world. Says Professor H. B. Adams: "The family, oldest of institutions,

*Abridged from Westcott's "Social Aspects of Christianity."

perpetually reproduces the ethical history of man, and continually reconstructs the constitution of society. All students of sociology should grasp this radical truth, and should also remember that the school and college, town and city, state and nation are, after all, but modified types of family institutions, and that a study of the individual elements of social and political life is a true method of advancing sociology and politics in general."

A similar statement is made by Dr. S. W. Dike: "I do not fear contradiction from any competent scholar in political science when I say that the study of the single family on its homestead would yield richer scientific knowledge and more practical results in the great social sciences than almost any other single object in the social world. Pursued historically, the student would find himself at the roots of property, separate ownership of land, inheritance, rent, taxation, free trade and tariff, and discover the germs of international law and the state." The great questions of the day, as we call them, are little more than incidents to the working of the great social institutions; and these, we have already seen, are the expansions and modified forms of the family, amid its increasing support and activity. "Sociology," the late Dr. Mulford used to say, "is the coming science, and the family holds the key to it." "The family," he also wrote, "is the most important question that has come before the American people since the war."

Professor Arthur Fairbanks writes to the same effect when he announces that "the family is the basis of the state, because the citizen is the product of the family. For the state in particular, as for society in general, the principle of continuity and of progress finds its strongest support in the family. Here alone do the civic sentiments and virtues find a natural soil favoring their growth; loyalty to the state and love of one's country must be developed in the home if their roots are to penetrate deeper than self-interest. The sense of civic responsibility has no genuine vigor if it waits to be called out by wrongs actually suffered from a corrupt administration. To-day public evils persist under every form of government, because men can hardly ever be made to realize their duty to the state until the burdens brought upon them become excessive in each individual case. Again, the power of self-sacrifice in behalf of one's country is developed with other forms of self-sacrifice in the family. From the parents are learned both the value of the ends which call forth self-

devotion, and the moral energy which does not hesitate at any cost when the end justifies the sacrifice. Finally, the power to act with others is best learned in the family. This must be learned elsewhere, if not in the family; but he who goes into the world without it must acquire it in the battle of life and at the cost of many severe blows."

Why is the family so important to society? The answer is not far to seek. The family has in itself the three greatest agents for the formation of right character.

1. The family is the legitimate gateway of the coming generation into life and society, and whatever of good heredity can confer is at the disposal of the wise and upright parents.

2. The advantages of a proper environment for the right nurture of the child is largely under the control of the family. "The child's first teacher is the one who first loves it." This usually is the mother. It gets its first and most influential knowledge by imitation from the example and lips of the parents. However humble the home, love may make an environment about the life of the child which will transform it day by day into noble, virtuous character.

3. God dwells in the Christian home as the great transformer and creator of character. Through the parents' obedience to the laws of heredity and environment; through their exalted Christian daily living; through their sacrificial service for the welfare of the children; through God's Word read and his praises sung around the home altar, the Spirit of God works to regenerate and sanctify the children, for "the promise is unto you and your children." Thus, bringing up the child in the nurture and admonition of the Lord is not only to it the greatest individual, but it is also the greatest social blessing.

III. ITS MEMBERS AND LIFE.

1. *Marriage* is the union, through a supreme affection and sense of duty, of one man and one woman for life. This is the highest ideal of marriage in all civilized lands to-day, whatever may have been its previous forms. The facts that this ideal is held by the most progressive peoples of the world, and that the sexes are born in about equal numbers, are a sufficient justification of it as against all forms of polygamy.

Joseph Cook tells us that both the Christian and highest pagan ideals of marriage include the following items:

"(1) Make a supreme affection its only natural basis.

"(2) A supreme affection can exist only between two.

"(3) In the very nature of the case, therefore, since a supreme affection is the only natural basis of marriage, the law of monogamy is scientifically justified.

"(4) It follows, also, that, until a supreme affection exists, a marriage cannot take place naturally.

"(5) The fact of the existence of a supreme affection between two is to be ascertained by adequate tests.

"(6) When only those who have an adequately tested supreme affection for each other are married, no fundamentally unhappy marriages will occur.

"(7) Every marriage without a supreme affection is against natural, and ought to be against social law.

"(8) When marriages are natural, according to this definition, the best possible means for the preservation of the best of the race are brought into action.

"(9) When marriages are natural, according to this definition, children's rights are likely to be adequately protected.

"(10) When marriage is natural, according to this definition, the family obtains in marriage its scientific justification.

"(11) When marriages and families are natural in this sense, all infidel attacks become futile and blasphemous from the point of view of the scientific method."

The same noted investigator and lecturer suggests the following as among adequate tests of a supreme affection:

"(1) Willingness to renew an engagement if it be supposed to be broken off.

"(2) Unforced tendency to form a resolution never to belong to another.

"(3) The transmutation of selfishness into delight in self-sacrifice for the person loved.

"(4) The interchange of eyes in many moods.

"(5) The effects of absence, rivalry, and time.

"(6) The advice of science as to mental and physical adaptation.

"(7) The choice of a life pursuit.

"(8) Assent of the other powerful passions.

"(9) The opinion of friends who know the whole case.

"(10) Opportunity to know the worst of each other." *

* "Marriage," Lectures II., VII.

In modern times marriages are of three kinds, each originating from a distinct cause: The first is produced by the mere ambitious desire to share a home, a name, a title, or a fortune; the second originates in a mere romantic impulse founded in passion, imagination, or both combined; the third is the ethical marriage, founded upon affection and a lofty ideal of duty. This last kind of marriage is the highest type yet known. It is the marriage of a man and a woman who, in all sincerity, believe that their union is justified by a concurrence of an unmistakable affection, compounded about equally of passion, admiration, and respect; physical fitness for parenthood; ability to maintain a respectable and pleasant home; and a high sense of the privilege and the duty of transmitting their qualities and their culture to their children. It regards a genuine love as the most sacred thing in the world except duty, but duty it places first, and in the list of imperative duties it includes the bearing and right training of children by the vigorous and intelligent portion of the population. It, in short, subordinates all lesser considerations to the development and perpetuation of that rational personality which is the supreme end for which society in its entirety exists. It consciously selects, cultivates, and transmits the fairer fruits of a rational and Christian civilization; and by its discipline and nurture of the welcome and untainted child in the robust virtue of self-control and an unswerving allegiance to duty, it is the only radical cure for social degeneracy.*

2. *Husband and wife.* They complement each other, each filling out that wherein the other is lacking. They unite to make the completeness of a perfect human being. Tennyson says:

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bound or free.
If she be small, slight-natured, miserable,
How shall men grow? but work more alone!
Let man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She, mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of time,
Sit side by side, full-summed in all their powers,

*Giddings' "Principles of Sociology," page 352.

Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statlier Eden back to men;
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human kind.
May these things be!"

To aid the husband and wife to make this poetic dream a reality the following suggestions are offered:

(1) While the family in its idea is a divine institution, like all other good things it costs the anxious toil of human heads and hearts and hands to embody this idea in flesh and blood, and bring it to perfection. It is not a ready-made article; it grows. It will not spontaneously grow unto a beautiful ideal condition without human effort; only thorns and briars, thistles and weeds attain perfection unaided. The family reaches its perfection by thoughtful, prayerful, loving, sympathetic, united effort on the part of its members.

(2) It is a necessity for the husband and wife to get acquainted, to fully understand each other. Strange as it may seem, their past relations to each other have not been favorable to this kind of knowledge. They should learn early in their married life each other's strength and weakness, hopes and fears, likes and dislikes, aspirations and ideals. This knowledge of each other is absolutely essential to happiness and success. But it must be associated with that rational love which supplements all weakness, allays all fears, removes all dislikes, and glorifies both the lover and the beloved; or this knowledge will create a condition of bondage, instead of giving royal liberty to each.

(3) Husband and wife should learn early to compromise their differences. In all organized existence harmonious action is a result of compromise. Human life as well as nature is a system of checks and balances—compromises. No one element or power is allowed full, unlimited sway. The order of the systems, the alternations of day and night, heat and cold, land and water, mountain and plain, the flow of the rivers and the stability of the oceans, are results of equilibrium among forces, any one of which exercising its unchecked tendency would bring swift destruction to all. Compromise makes our safety. Society likewise rests upon this basis. So it is in the nation, the church, and the family. Wedded love, true family life,

is impossible except as a result of compromise. The man or woman who attempts to live without it will make a miserable failure, and must become either a selfish tyrant or an abject slave. Let it be felt that there must be giving up on all sides,—the self-sacrifice of love,—let that giving up be guided by principle, and we have a law of family life which will prevent infinite trouble, and insure the best harmony. It is the bond of that surest unity—unity in variety.*

(4) Always be silent when either one offers thoughtless or intentional provocation. The tongue is an unruly member, and hasty words stir up strife. Master the tongue, and peace will abide in the family. This is part of the wisdom of life.

3. *Parents and children.* No family is complete that lacks the presence of children. No family is perfect in its elements till both boys and girls are in it. The self-sacrifice and the thoughtfulness incident to children, either born or adopted into the family, are the best possible means to develop and perfect the social nature of the parents, and to give them social sympathy, social insight, and social efficiency in the wider circles of life. The family where no child is, and where none is welcome, is an extremely selfish family in relation to all society. If none are born into the family, some should be adopted, to save the husband and wife from utter selfishness, as well as for some poor child's sake. Of course, all know that there are noble exceptions to this statement; as in the case of missionaries and others devoting their lives to social welfare, whose sons and daughters are those to whom they minister. It is the right of every child to be born with a good heredity; and when its advent into this world has engaged the wise forethought of the parents it will have this right. It is also the right of every child to have such nurture and training as will fit it for right relations to God, to society, and to itself; it has a right to be trained for a useful, virtuous life. The prolonged period of childhood and youth, and the sacred and endearing relations of parents to children, make the family the best school the child will ever know, when proper use is made of these relations. Here right habits may be formed while the child's nature is as plastic as clay in the hands of a potter; the sharp, angular nature may be rounded off by associations with the other members of the family; domestic and social customs, correct and proper manners and courtesies, so necessary to a truly social life, may all be best learned here; the right use

*See Ware's "Home Life," Introduction.

of language, and the beginning of all kinds of knowledge, and the foundations of all noble character may have their best beginnings in the place where love reigns—in the family.

In the change from monarchy to democracy in our country, all social organizations share in the same spirit of freedom, authority is more distributed, and the people have wider liberty. This is the true explanation of the weakening of parental authority in the family. But this passing from monarchy to greater liberty will be a real gain if the family government be modeled on the ideal of the republic. Then, in the family, the parents will be president and vice-president, and the children, as soon as old enough, will be made members of the cabinet; and when important events arise in this little republic, they will be discussed by the whole cabinet,—parents and children,—the parents reserving only a wise veto power. This method of government will secure unity of interests and ideals in the family, a most important matter.

4. *Brothers and sisters.* Every ideal family has in it children of both sexes. This is nature's method of giving to each sex a truer vision and a nobler appreciation of the other in the wider realms of social life. Under the wise nurture of the parents, the affections of brothers and sisters for each other, beginning in infancy, may extend to the end of life. These bonds are increased in strength by little acts of self-sacrifice in yielding to each other's right wishes, planning for each other's enjoyment, and in the offerings or other surprises on birthdays and on other holidays. These are acts not costly, but chiefly requiring thoughtfulness and good will, yet they are seeds all youth should be encouraged to sow, as society will reap from such sowing a golden harvest in the growth of the social spirit.

The common experiences of daily life, as eating, playing, singing, reading, suffering, and rejoicing together will create a sympathy between brothers and sisters, fitting them to enjoy the relations of companions and confidants of each other. When they have learned thus to confide and to find delight in each other's companionship, the sister is a guardian angel to her brother, the purity of her maiden life surrounding him like a charmed atmosphere; and the brother will never allow his sister to want an escort, or to depend on the attentions of a friend. "I never asked my brother to go anywhere with me and had him refuse," is a wreath of honor on that brother's head.

Let the children be taught at an early age that the family has a

common honor or shame, and let each be trained to stand with the other to make and to uphold the reputation and character of all the family. The old fable needs often to be repeated, that the bundle of sticks bound together cannot be broken, but when separated each stick is broken with ease.

It should never be forgotten that, as brothers and sisters are to each, so will they treat their wives and husbands in after years, and so will they be in all the relations of society. Happy is that sister whose brother is such a type of manhood that he may reveal to her what is pure and right and good and honorable in all men. Happy is that brother whose sister is such a type of womanhood that all women are lovely, virtuous, and angelic in his eyes.

“Be kind to thy brother; his heart will have dearth
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at the birth
If love and affection be gone.
Be kind to thy brother, wherever you are;
The love of a brother shall be
An ornament purer and richer, by far,
Than the pearls from the depths of the sea.

“Be kind to thy sister; not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway shall crown;
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.”

5. *Relatives* may be included in the family circle. Some distant relative with whom fortune has dealt unkindly may here find a welcome shelter; and some have thereby entertained angels unawares. The aged grandfather and grandmother may here find a haven of rest, when too feeble to bear their former share of the burdens and toils of life. When these aged ones have ripened up to a sunshiny, cheerful, pious old age, their presence is a benediction in the family. They add a special element of beauty to the picture. One may find such a group in many happy homes of our land. Without, it is winter, the snow is deep, and the wind cold: but within burns a cheerful fire, and the bright companionship of loved ones fills the house with joy. The aged grandparents sit in the warmest corner. They represent

the past; their heads and hearts are full of the experiences and the history of the bygone days. At the table planning the campaign of the coming spring are the strong father and the loving mother, ready to give their lives in sacrificial toil for those who look to them for bread. "The parents are the grand present in heroic mold. The boisterous future is romping on the floor, in the person of lusty children. The infants are the buds of opening flowers, the heralds of a new order."*

The following statement, made by a lady to girls, may be a valuable hint to others:

"For a long time I did not understand it at all. I thought that, because grandmothers were often feeble and old-fashioned, they could never really feel as we children do; that they needed no particular notice or enjoyment, for it was their nature to sit in rocking-chairs and knit. They seemed quite different from the rest of the world, and not to be specially thought about—that is, by girls who were as full of merry plans as we were.

"Grandmother lived with us, as father was her only son. We had a vague idea that she helped mother mend the clothes and knitted all father's stockings, besides some pairs for the church society. We were supposed to love her, of course, and were never openly rude, for, indeed, we had been taught to be polite to all aged persons. As for grandmother, she was one of those peaceful souls who never make any trouble, but just go on their own way so quietly you hardly know they are in the house. Mother sat with her sometimes, but we girls, in our gay, busy pursuits, rarely thought of such a thing. She seemed to have no part in our existence. It went on so for some time, till one day I happened at sundown to go into the sitting-room, and there sat grandmother, alone. She had fallen asleep in her chair by the window. The sun was just sinking out of sight, leaving a glory of light as he went down, and in this glory I saw my grandmother—saw her really for the first time in my life. She had been reading her Bible, and then, as if there had been no need of reading more, since its treasure already lay shining in her soul, she had turned the book over upon her lap and leaned back to enjoy the evening. I saw it all in a moment—her gentleness, her patience, her holiness. Then, like a bright cloud, the sweet, every-day lines in her face told me a secret that even then in the wonderful sunset of life she was, oh, how hu-

*Henderson: "Social Elements," page 63.

man! So human that she missed old faces and old scenes; so human that she needed a share of what God was giving us—friends, home interests, little surprises and expectations, loving offices, and, above all, a recognition in the details of our fresh, young lives. Girls, when grandmother woke up, she found us all three stealing softly into the room, for God helped me when I went to tell my sisters about it. Mary only kissed her, and asked her if she had had a good nap; Susie picked her ball of yarn off the carpet where it had rolled, and began to wind it, all the while telling her a pleasant bit of news about one of the school-girls; and I—well, I knelt down at grandmother's feet, and just as I was going to cry, I gave her knees a good, hard hug and told her she was a darling. That 's all, girls. But it has been different ever since from what it was before."

"Be kind unto the old, my friend;
They 're worn with this world's strife,
Though bravely once perchance they fought
The stern, fierce battle of life.

"They taught our youthful feet to climb
Upwards life's rugged steep;
Then let us lead them gently down
To where the weary sleep."

A maiden or widowed sister or unfortunate brother may find your family the refuge needed.

6. *Employer and employed.* Families may help to solve the social problem of the civilized world by regarding employed help as an incidental part of the family, for the time, and treating these persons accordingly. The "kitchen girl" and the "farm help" both have hearts as well as hands. The heads of the family should take a kindly interest in their welfare and treat them in the spirit of the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them," and, "Love thy neighbor as thyself." When this great law is obeyed in relation to those who are employed in families, it will soon be extended to the similar relations in society at large; and the most needed thing to-day is to carry this law of Christ into all the relations of life.

IV. ITS HOME.

Home and family, by many, are used to mean the same thing; but this does not occur so frequently now as it did in the past. I have

used the term "family" to express the meaning formerly attached to both of these terms, and in accordance with approved usage. I now use the term "home" to mean the location, the house, and the environments of the family. The birds have their nests, the beasts have their lairs, man, in his best estate, has a home for himself and the other members of his family. The most favorable conditions of a family are met when it has the same pleasant home through a period of years, and the tendrils of affection and interest become strongly attached to the house, with its contents, the garden and yard and fields, the trees, flowers, and birds, and the buildings and people in the neighborhood, and the streams, plains, woods, hills, mountains, and skies not far away. One of the evils of society is the homeless condition of so many, the boarding-house and hotel taking the place of home.

The family makes its environment; then the environment reacts on the family and molds it. Thus action and reaction go on continuously. A family may live for a time in a sod house or a dugout, but if it is aspiring and planning for something better, to be enjoyed when it can be afforded, no one is degraded by these humble conditions. But if a family live in a pig-pen, and have no higher ideal, but is satisfied, it will soon share the life of the usual occupants of the sty. A very humble cottage, however, may be made a lovely home by letting in abundant sunshine, the tasteful use of a few colors, the right hanging of a few inexpensive pictures, some plants and flowers and books, and everything inside arranged in harmonious order. The outside may be beautified by a green lawn, shade-trees, fruit-trees, vines, and flowers; even the vegetable garden may be made to contribute its element of beauty as well as utility. To these may be added the pet birds or squirrels or rabbits or domestic animals. The mother and daughters must usually look after these things, as the father is too busy in the sterner affairs of life to do so. Let all remember that whatever brings the children into gentle, admiring, sympathetic relations to flowers and plants and animals and all beautiful objects will educate their nobler natures, and will help to remove their harsher elements.

Professor Northop says: "Make the home life beautiful within and without, and the seeds of gentleness, true kindness, honesty, and fidelity will be sowed in the hearts of the children, from which the children will reap a harvest of happiness and virtue. The memory of the beautiful and happy home of childhood is the richest legacy

any man can leave to his children. The heart will never forget its hallowed influences. Such a home is a constant inspiration for good, and as constant a restraint from evil.

"If by taste and culture we adorn our homes and grounds and add to their charms, our children will find the quiet pleasures of rural homes more attractive than the whirl of city life. Such attractions and enjoyments will invest home life, school life, the whole future of life with new interests and with new dignity and joyousness, for life is just what we make it. We may by our blindness live in a world of darkness and gloom, or we may live in a world full of sunlight and beauty and joy; for the world without only reflects the world within. Also, the tasteful improvement of home and grounds exerts a good influence, not only upon the inmates, but upon the community. There can be no progress in civilization but these improvements accompany it, if they do not directly produce the advance in civilization. Attachment to one's native soil is an antidote to the restless, roaming, and migratory spirit of our youth, as well as a safeguard from temptation. Nobody without local attachment can have genuine patriotism."

The character of the books, magazines, and papers coming into the home is of vast influence in forming the character of the family. If it is true that the green worm upon the tree must have leaves to eat in order to thrive, and that the green color of the leaves gives color to its body, it is more certain that the home must have some kind of literature for its welfare, and that the kind of literature it reads will give color to the character of the members of the family. The selection of the literature is as important as the selection of the food for the home. A single book has changed or determined the character of many a man.

The visitors who are welcomed into the home also help to make the standing and character of the family. Of course, there are times when strangers will be entertained whose characters are unknown. But no person whose character is known to be vicious or licentious should be made welcome in the home circle. The inviting to the home of men and women of distinguished knowledge or character may be made a matter of great educational value, as coming under the magnetic influence of such persons is of highest value to the susceptible youth.

"Better, much better, than even the mirror of greatness in biog-

raphies of truly great men is the living influence of such men when you have the happiness of coming in contact with them. The best books are only a clever machinery for stirring the nobler nature, but they act indirectly and feebly. They may be remote, also, dry and dusty upon the library shelves, not even on your table, and very far from your heart. But a living great man, coming across your path, carries with him an electric influence which you cannot escape—that is, of course, if you are capable of being affected in a noble way, for the blind do not see, and the dead do not feel; and there is a class of people—very reputable people, perhaps, in their way—in whose breasts the epiphany of a Christ will only excite the remark, ‘He hath a devil!’ Supposing, however, that you are not one of the scribes and Pharisees, but a young man starting on the journey of life with a reverential receptiveness and a delicate sensibility, such as belong to well-conditioned youth, in this case the greatest blessing that can happen to you is to come directly into contact with some great man, and the closer the better; for it is only the morally noble, and not the intellectually clever, in whom greater intimacy always reveals greater excellencies. To have felt the thrill of a fervid humanity shoot through your veins at the touch of a Chalmers, a McLeod, or a Bunsen is to a young man of a fine susceptibility worth more than all the wisdom of the Greeks, all the learning of the Germans, and all the sagacity of the Scotch. After such a vivific influence, the light witlings may sneer as they please, and the grave Gamaliels may frown; but you know in whom you have believed, and you believe because you have seen, and you grow with a happy growth, and your veins are full of sap, because you have been engrafted into the stem of a true vine.

“And if it be not your good fortune to come under the direct, genial, expansive virtue of some great moral sun, you are not altogether left to chance in the moral influences with which you are surrounded. If you cannot always avoid the contagion of low company, you may at all events bar yourself from voluntarily marching in it. There are few situations in life where you may not have some power of choosing your companions; and remember that moral contagion, like the infectious power of physical disease, borrows half its strength from the weakness of the subject with which it comes in contact. Considering the weakness of the flesh, and the peculiar temptations of youth, the best thing for you to do is to make a sacred vow on

no occasion and on no account to keep company with persons who will lead you into haunts of dissipation and debauchery.”*

The above advice of the distinguished educator is as valuable to the home as to the individual. Conversation at the table and in the domestic circle should be a daily educator, even when no stranger is present.

Provision for preserving the health, as well as furnishing recreation for the family, is a matter of growing importance. St. John was once found playing with a pet partridge by one who thought this avocation was beneath the dignity of the aged Christian, but the evangelist answered that the bow always bent loses its elasticity, and becomes worthless. Many persons are literally dying daily for want of rest and recreation—in many cases needlessly so, to win simply more material goods. More time spent out in the open air, on horseback or on a wheel or on foot, in the bright sunshine, would relieve the exhausted nerves and peevish spirit of such persons; or, ten minutes of relaxation, sitting or lying perfectly quiet every day, would greatly relieve the tension of the nerves, and preserve buoyancy of spirit; or, a cheerful visit to carry sunshine into the home of poverty, sickness, or bereavement would be of great physical as well as spiritual benefit, as a relaxation from the necessary drudgery of daily routine duties; or, an hour's work among the flowers or in the vegetable garden would secure like results.

But the family needs some kind of recreation in which all the members can share. An occasional day's visit of the whole family in the country, at the home of a relative or friend, or at some place of interest, or an excursion in the family conveyance, going a-fishing, or to a picnic; in the town or city, a trip to the park or lakeside or recreation grounds, will be repaid by the good health, cheerful nature, contented spirit, and increased usefulness of all the members. In addition to the music and singing which ought to be in the home, if there could be some kind of a gymnastic or calisthenic exercise, and some member of the family with knowledge and enthusiasm enough on this subject to secure its use a little while six days in each week, the reward in health and virtuous energy would far exceed the cost.

This problem of recreation as related to the well-being of the family is one which each family must solve for itself, remembering the old

* Blackie, "Self-Culture," pp. 107-109.

proverb, "All work and no play makes Jack a dull boy." In this madly-rushing age, in its greed for gain on the one hand, and its numerous dissipations falsely called recreations on the other hand, the Christian family should choose a wise and temperate medium course.

V. ITS DANGERS AND DEFENSES.

The most important topic relative to the family is that of marriage and divorce; for the integrity of society rests upon the integrity of the family, which is the social unit and the keystone of society.

A false ideal of marriage leads to wedlock at too early an age—"children's marriages." The results are feeble and degenerate offspring, and enfeeblement, nervous exhaustion, irritability of temper, and finally divorce, on the part of some parents, while others neglect marriage or defer it to an age at which family relations are not easily established with the best individual and social results. And still another class of persons, who have some incurable malady of body or mind, marry and transmit to their children such qualities as go to increase the criminal and pauper classes.

Another influence against the family is the extreme individualism of the age. It is the opposite condition of society from that which existed at the time of the Reformation, and has been going on since that event, until it has now reached its climax. All modern society shares this same condition. This age-spirit rules those who prize their individual liberty and pleasure above social welfare and social duties. Shunning the responsibilities of marriage, they are always in danger of indulging free-love or freer practice. Another outgrowth of this tendency of the times is the substitution of the civil, or contract theory of marriage for that view which regards it as a divine ordinance given for the good of society, quite as much as for the good of the individual. Of course, if marriage is a mere contract between two persons, it can be dissolved at their pleasure; hence the easy divorce. This individualism has also given woman her liberty; it has made the "new woman." Rejoicing in her new-found but just freedom, she is in danger of carrying it to that extreme where she sacrifices to some society "fad" or some supposed public demand the most precious thing in society, and that upon which all social welfare depends—her own family.

The greatest danger to the family grows out of the economic conditions of our age. Wealth is made the test of reputable standing in

society. This leads many a young man to remain unmarried because he thinks he has not the income necessary to establish a home up to the standard of his circle. In other cases it sells the virtue and honor, or bankrupts the family to compete with the wealthy and keep up a mere outward show of respectability. But sadder, if possible, than this, are the low wages, the unequal distribution of the products of labor, insufficient to shelter, feed, and clothe the workman's family. The mother must leave her mother-duties and go out to work to help increase the family income; the children, both boys and girls, as soon as they are large enough to earn wages, must follow the parents' example; the babe is given over to the care of a nurse. The result of this is physical, mental, and moral degeneration. There is a great temptation before such a discouraged family to spend part of its vigor and of its small income to drown the feelings of despair in tobacco, alcohol, drugs, and lust. Society ought to seek earnestly for a remedy for such conditions, not only out of pity for the unfortunates, but to protect itself against the burden of supporting the great army, from this source, of the criminal, the imbecile, the insane, and the pauper classes—the broken fragments of humanity. Of course, all these causes combine to multiply divorces and to destroy the sacredness of the marriage relations. It is true that there are cases where divorce is the only righteous remedy. "But the extreme facility of desertion and divorce seems to excite a volatile and frivolous temper, to exaggerate the incitements to wandering desire, and to present the thought of abandonment as something not falling under the just censure of the community. A loose and easy moral theory intensifies these savage dispositions and justifies them by a sort of moral philosophy."*

All society is not in this condition of degeneracy; but, on the contrary, the happy homes and the prosperous families are more numerous than ever, and the initiative for the cure of these unideal groups must come from the fortunate ones. Parents, teachers, pulpit, platform, and press must unite to present and to defend a right theory of marriage and the family life, and thus create a proper public opinion on this subject. A correct public opinion is a valuable remedy for all social defects, and this can only be created by a vast array of facts and knowledge kept before the eyes and poured into the ears of the public.

*Henderson, "Social Elements," p. 73.

Then, what is quite akin to the former suggestion, let every family that esteems its honor and purity ostracize every man and woman who is known to be guilty of wantonly destroying the marriage relation. Let the same law of morality be applied to both sexes. "A white life for two" is a good motto.

Another remedy is found in an enlarged test of what constitutes a true man or woman. That wealth alone is not the proper test of reputable standing in society is now acknowledged by every one in theory. To this must be added other qualities, such as vigorous health, breadth of social nature, extensive culture and knowledge, refined taste, and a sensitive conscience in one's personal relations to God, to self, and to his neighbor.

When housekeeping becomes a fine art some of its evils will disappear. In that happy day each daughter will be taught the secrets of homekeeping by her mother, or by some other teacher of this subject. Dignity will be thus given; it will be taken out of the realm of mere drudgery. I know no just reason why the local churches, especially in the cities, where such knowledge is most needed, should not have classes organized for instruction in all the elements of the science of the family, and especially in the elements of domestic economy. Sanitary conditions and plain, healthful cooking would add much to the well being and happiness of a family, and the church ought to teach whatever will make better and happier the life that now is.

Law must lend its aid to remedy some of the evils of the family. It should throw its strong arms around the mother and the tender children, to protect them from the toil of the sweat-shops and the destruction of the factories. Home is the place for the mother, and the school and playground and the home are the places for the children. The law, aided by co-operation and profit-sharing in business, should enable the honest, industrious, economical workman to provide suitable shelter, food, and clothing for his family, and to educate his children.

The several States should enact uniform divorce laws, or Congress should be authorized to make such a national law. It is becoming evident that a strict and uniform divorce law must be secured in the interest of the family. All the evidence seems to be that enduring monogamic marriage and strict laws, so that those who enter the marriage relation know that they cannot readily escape, operate to pro-

duce the purest society and the happiest homes. If ill-mated pairs are sometimes bound together, the cure lies in a higher ethical life; to endure till death parts, and to learn to suffer, which often means to bring love out of, or, rather, in the place of an evil often temporary and often fancied.

We need to have large faith and hope in the social development going on around us under the influence of our Christian civilization, and the various social reforms now agitated. During this process woman will continue to receive larger freedom, until she stands before the law and society as man's equal. And when the novelty of her new *status* will have passed away, her rights all obtained, she will give full attention to her duties, and it will be found that her family life has grown with her growth and intensified with her progress. Society is more studied to-day than at any time in the past. The family shares that critical study to which every element of society is now subjected. This cannot but be helpful to its future. Every social reform now discussed will aid and purify the family—in a word, we may say, "They that be for us are more than they that be against us."

VI. ITS RELIGION.

Two facts as old as man are given special emphasis in our times, and will exert a great influence over the religious life of the family; the one, the organic unity of the family, the other the immanence of God in all things.

Every student of society holds to a theory of its organic unity, and calls it a "social organism," whether he defines it in terms of biology or psychology. The idea is found in Plato and Paul and John, but recent studies have awakened a new interest in this analogy, which, after all, may turn out to be a psychological organization. With this explanation the phrase "social organism" may still be safely used.

The family is the original social unit and generic social type. It is an organism whose parts are most intimately dependent upon each other. Because of the organic relation of parents and child, and because of the influence exerted by the former over the latter during its most impressible years, the child receives not only its life, but the elements of its character also from its parents. Says Professor Fairbanks: "The child owes his moral nature, his conscience, and the beginnings of character to the family life. The family is a moral unit; the moral life of the whole as determined by the parents is

reflected in the moral life of each member. The virtues prized by the parents, the rules of action which they lay down for themselves, the ideals which ennoble their lives and give them meaning, these are the influences which mold the moral life of the child. The more completely this ideal of moral solidarity of the family is realized, the better it fulfills its mission.

"From the standpoint of religion, the family does the same important work that it does for the moral life. A true family life cannot fail to develop a religious side. In this intimate union, the religious life finds its best inspiration; God comes nearest to his followers at the family altar, and the responsibilities and joys of the family open the heart to the divine life.

Religion also is a part of that spiritual inheritance which the child receives from its parents. At the mother's knee children learn to know God with a more vivid sense of his presence and his love than is gained in any other way; and far away as he may wander, it is to the mother's God that he returns. The divine authority and righteousness and love find their first meaning in the loving commands of a parent, and the philosopher and the theologian continue to speak of God as the Father in heaven. Sharing the religious life of the family, entering into its religious aspirations, as well as its modes of religious belief and worship, the child learns to know God for himself."*

Not only by the laws of heredity, but by the spirit of the house, as an atmosphere which the child breathes, is a trend given to his life—not, however, in a fatalistic sense, for the child still has the power of choice. But the odor of the house will always be in his garments, and the internal difficulties with which he has to struggle will spring from the family seeds planted in his nature.

This organic connection of parents and child is made the ground of God's great promise to Abraham. Genesis 18:17-19: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." That is, the Lord knew what the future of the children would

*Arthur Fairbanks, "Introduction to Sociology," pages 152, 155.

be, because he knew Abraham's faithfulness in his family. May not every faithful parent equally expect God's blessing upon his family?

Is not the heredity of goodness as great as that of evil? Is it possible that God made these laws of heredity to transmit evil only? Is not Christ the "second Adam," the "new man," the "head of the church," the "beginning" of the new creation? Is not he able to do anything for the children of his faithful ones through the laws of heredity? What I mean is this: May not the divine life in parents give to their children a tendency or inclination to accept Christ and to receive the renewal of their natures by the Holy Spirit? Could Paul have meant less than this when he wrote to Timothy, "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am persuaded, in thee also" (II. TIM. 1: 5, AM. R. V.). Does he not teach the same doctrine even more forcibly in Rom. 5: 12-21? "For if, by the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace of the gift of righteousness reign in life through the one, even Jesus Christ. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." If, then, believing parents may bequeath to their offspring a tendency towards a Christian life (and not only observation on truly godly families, but the Scriptures, also, prove this), ought not this great law to be believed and obeyed? The promise is to us and to our children, as surely as it was to the seed of Abraham.

The second great fact, a knowledge of which is being revived in modern times, and which may be made to have a great bearing upon the religious life of the family is God's immanency in the world. The psalmist tells us that we cannot go out of the presence of God. Paul teaches that "in him we live and move and have our being," and that "he is in us all, and over us all." And that Christ ascended on high that "he might fill all things." All thoughtful persons are now turning away from the notion that God dwells only off in some remote corner of space, and they are coming back to the Scripture doctrine that God is present and working everywhere. The world is not soulless, but enchanted. The universe is a revelation of God. Mountains, ocean, flowery fields, and blazing stars are but the visible garments of the Invisible One. As our frame is animated by the spirit within it, so is this universal frame pervaded by the indwelling God.

Now, this immanent God, who is in all things, yet infinitely more than all things, is the personal, loving "God, who was in Christ reconciling the world unto himself." To the Christian there are three focal points where God manifests himself in a pre-eminent manner: in the hearts of believers he is "Christ in you the hope of glory," and the mystery of personal salvation; in the church he is the governing Head and indwelling Holy Spirit, and the church is his body, and he is its new, mysterious life; in the family, which is the mysterious type of Christ in the church, as Paul puts it, he exerts his most potent influence for the creation of "the new heaven and the new earth." The believer erects an altar in his heart, where, in secret, he worships God and has fellowship with him. He also erects a house of worship, as an altar, a public meeting-place with God, where in the presence of others, praise is offered to, and communion held with the Father of all spirits. Now, is it not reasonable that every believing parent should establish an altar of worship in his family which is midway between the secret altar in the heart and the public one in the church? Especially ought he to do this, since the family is the greatest fountain of influence on earth and ought to be sanctified by prayer and praise.

In the New Testament we find the family life recognized as the natural abode of the gospel spirit, and becoming, to use the words of Paul, "the church which is in the house." "Our Lord," said Clement of Alexandria, "said where two or three are gathered in my name, there am I. Who are these two or three, but the father, the mother, and the child?" For the investigation which we are now pursuing the passages which speak of the family, and especially those Christ uttered about the children, are the most precious in the New Testament. In our Lord's ministry we find him often in the home of some friendly family, as at Bethany, or in Cana. In the Acts and epistles the family often appears. The cases of Cornelius and of the Philippian jailor are the two most familiar instances. The promise of salvation through faith is not to the individual alone, but "thou and thy house shall be saved." In the household as described by the New Testament, we see how a family can be said to become a church. We see the Christian spirit of mutual deference and respect establishing true relations between husband and wife, parents and children, masters and servants. We have but to picture to ourselves a family living according to the apostolic prescription, and we realize in the

circle of the family what the church is meant to be: society transformed by the Spirit of Christ. We have there the kingdom of heaven taking shape before our eyes.*

The presence of the living Christ in the family, sanctifying every right relation and every proper action, and seeking to bring all completely into obedience to his will, should receive proper recognition, and call forth our largest faith. The home altar of prayer is the only sufficient recognition of God's presence and expression of our purpose to co-operate with him. Family worship means more than a mere ceremony or exercise, however helpful that might be as example and instruction; it means keeping open the best channel of divine influences between God and the family; it means, on our part, the daily consecration of ourselves, our children, and our possessions to God's service, and the fulfillment of all God's promises to us on his part. This worship should include the whole family, and should be the expression of the ideal of its true relation to God, and daily becoming its real, spiritual communion with him in all the affairs of life, as life and its prayers and aspirations should harmonize with each other and with God's purposes. The prayers will be answered in proportion to this harmony of our lives and petitions, as God seeks the widest harmony of influences through which to answer our requests. Dr. Bushnell says, "Under this great law, therefore, prayer, as a matter of fact, has been getting, and will always be getting more strength by the larger harmonies it embodies. Noah prayed alone for his very ungodly times, and could not be heard, for the blood of Abel was crying to God for justice over against him, and so were all the crimes of violence and murder in his own most bloody and cruel age. Abraham prayed for Sodom, but there were no fifty, forty, thirty, twenty, ten, or, as far as we know, more than one righteous man to pray with him; and therefore he fails, obtaining only the safety of that godly brother's family. Afterwards Daniel, in a matter of great peril, was able, going to his house to pray, to set his three friends praying with him, and he found the light on which even his life depended. Still further on, Esther set all her countrymen in the city praying and fasting with her, and obtained, in that manner, the deliverance of her whole people, and the promotion to honor in the kingdom. And so, again, the more wonderful scene of power which inaugurates the church on the day of Pentecost, is distinguished

*Freemantle, "The World the Subject of Redemption," pages 137, 138.

by this principal, all-determining fact, that the disciples are all **with** one accord in one place, praying for the heavenly gift.”*

May not this explain why God does not answer some prayers? The whole spirit and life of the parents are out of harmony with the prayers. Every parent has good enough wishes and aspirations for the salvation and welfare of his children; but the unholy temper, the peevish, fretful, fault-finding spirit, the scolding tongue, the greed of gain, or the lusts of the flesh are all out of harmony with the prayer. God could not hear the prayer. I knew a Christian minister whose children all grew up to be enemies of the church, made so, in spite of the parents' daily prayers, by the constant finding of fault with other Christians by this man in the presence of the children. In the snow-covered mountains, the guide will not allow conversation, but silence is the order, lest the smallest noise start an avalanche, which, rushing down, would carry everything before it. There are crises in the lives of children, when they are as delicately poised as the heavy snow on the mountains. A hasty scolding, a thoughtless piece of scandal uttered in their presence, a fatal suggestion of evil, a godless example may start a stream of tendencies which will become an avalanche in after years. This is a helpful motto to hang in every room in our house, “Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.” Let parents be thoughtful and kind, as well as firm, lest they “provoke their children to anger, and discourage them” (Col. 3:21); but rather seek to have everything co-operate to secure “a godly seed” (Mal. 2:15). God has ordained two great agencies for the spreading of his kingdom over the whole earth: the one is the church, the other is the family. The former operates through the public efforts of his people, and its type is Pentecost and its repetition of power and grace in every great revival; the latter works through a pure parentage and Christian nurture in the family, and has for its type Samuel, Jeremiah, and John Baptist, who received the grace of a divine life in their earliest moments. It is a one-sided view of Christianity that forgets either of these divine agencies, or neglects one of them in the hope that in some way the other will be efficient. God seeks to use both these agencies for the world's salvation, and one is as truly an organ of the Holy Spirit as the other.

The best method of family worship is the method each family can

*Bushnell, “Christian Nurture,” page 393.

best use. The ideal method includes reading the Word of God, singing, and prayer; also, asking blessing at the table; and religious instruction. If there is a musical instrument in the home, its proper use will add much to the interest in worship. Where the whole family, including domestics and visitors, can come together in one room, and the father read a lesson of Scripture, and the mother or one of the children play the organ or piano, and all unite in singing a sacred song, then all bow before God, while the father offers a prayer of faith, at the conclusion of which, he leads while all join in repeating the Lord's Prayer or one of the Scripture benedictions—this is the best form wherever possible. The same form may be repeated in the evening, or may be varied. Some find it most convenient for evening, while seated at the table, to repeat memorized parts of the Bible, or to sing the doxology and offer a longer prayer than the usual grace. Others, again, meet and sing together a hymn only, or add to this the Lord's Prayer, repeated in concert.

In addition to family worship, children should be taught at an early age to pray at least each evening before going to sleep. This can best be done by the child kneeling at the mother's knees, and repeating after her a few simple petitions. This is better than to teach the child a set form, as by the method suggested the child will learn to offer such requests to God as are natural for each day and occasion.

And still further, each one should be encouraged to read the Bible, especially the New Testament, the biographical parts of the Old Testament, and the Psalms, Proverbs, and the prophets, especially Isaiah, reading these parts through once a year, if possible, not as a task, but for delight and profit. The mother can often allure to this by reciting the Bible stories to the children early in their childhood.

Where love is the law, and Christ is enthroned in the family, these moments spent in worship will fill the hall of memory with some of its dearest treasures. The years have gone swiftly, and you are changed, but the altar in the house has never fallen down during them all. How hallowed and how precious the associations that cluster about it! You set it up—it was many years ago—when with your youthful bride you entered the new home. Your locks have whitened as you have ministered at it. The evening of your life has come. You look back through the mists that gather as you gaze, and how varied and how tender the scenes which rise to your view!

Now you see the group as it was in the long ago—the fair-haired children as they sat around, the babe hushed in the fond arms at your side, when your voice had no trembling in it as you read and sang and prayed. It seems but yesterday that they all were there. As you look, the circle has narrowed, the little ones that listened have grown and gone, one by one, out from home. They will come back no more. Some of them passed away from earth in the far-back days. They are children still. They will always be children to you.

You remember the family worship that morning one lay dead in the home. All came in silent and sorrowing. Perhaps you can tell even now the Scripture, forever associated with the hour, which, through falling tears, you tried to read. You remember that prayer, mingled with the sobs of the tearful circle.

Other scenes come up! Perhaps you think of the time when one of the children told you with trembling words of a new-found hope in Christ. That, too, was a tearful, but not a sad family worship.

Marriage days have gladdened and saddened your home. You think of the time when you knelt, knowing that it was the last that son or daughter would be there, that before the next hour of worship should come they would have gone forth forever. How you prayed that God would go with them! You have thought and prayed for them ever since, as though they were still a part of the circle. They are far away, across the continent, over the seas, but very near your heart and in your family prayer. So the years have gone, and yet amid all the changes, the spot where the altar stands has been the tenderest, the brightest, the dearest place in your home.

With these scenes, perhaps, come up memories of an older time, when you were young. The gatherings of your own childhood will come back no more. The family has been passing, one by one, away for many years. The father and the mother, at whose side you sat, and on whose knee you rested your curly head, thinking and dreaming your child dreams as the Word was read, have gone, long, long ago; the brothers and the sisters who sat around, they, too, are changed, and many of them gone; they have been going ever since. Of late you have begun to look forward to another family gathering and a better family worship. It will come one day.*

*Dr. William Aikman, "Life at Home," page 246.

SELECTED POEMS OF HOME LIFE.

THE DYING MOTHER.

Lay the gem upon my bosom,
Let me feel the sweet, warm breath,
For a strange chill o'er me passes,
And I know that it is death.
I would gaze upon the treasure
Scarcely given ere I go ;
Feel her rosy, dimpled fingers
Wander o'er my cheeks of snow.

I am passing through the waters,
But a blessed shore appears—
Kneel beside me, husband, dearest.
Let me kiss away thy tears.
Wrestle with thy grief, my husband,
Strive from midnight until day ;
It may leave an angel's blessing
When it vanisheth away.

Lay the gem upon my bosom,
'T is not long she can be there ;
See ! how to my heart she nestles,
'T is the pearl I love to wear.
If, in after years, beside thee
Sits another in my chair,
Though her voice be sweeter music,
And her face than mine more fair ;

If a cherub call thee "father !"
Far more beautiful than this,
Love thy first-born, O my husband !
Turn not from the motherless.
Tell her sometimes of her mother—
You can call her by my name !
Shield her from the winds of sorrow,
If she err, oh, gently blame !

Lead her sometimes where I 'm sleeping,
I will answer if she calls,
And my breath shall stir her ringlets,
When my voice in blessing falls;
Her soft, black eyes will brighten,
And wonder whence it came;
In her heart, when years pass o'er her,
She will find her mother's name.

It is said that every mortal
Walks between two angels here.
One records the ill, but blots it
If before the midnight drear
Man repenteth—if uncanceled,
Then he seals it for the skies;
And her right-hand angel weepeth,
Bowing low her veiled eyes.

I will be her right-hand angel,
Sealing up the good for heaven,
Striving that the midnight watches
Find no misdeed unforgiven.
You will not forget me, husband,
When I 'm sleeping 'neath the sod;
Oh, love the jewel given us
As I loved thee—next to God!

—*Anonymous.*

MY MOTHER'S HANDS.

Such beautiful, beautiful hands!
They 're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I 've looked on hands whose form and hue
A sculptor's dream might be,
Yet are these aged, wrinkled hands
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on
That children might be glad.
I almost weep, as, looking back,
To childhood's distant day,
I think how these hands rested not,
When mine were at their play.

Such beautiful, beautiful hands!
 They 're growing feeble now;
 For time and pain have left their mark
 On hand, and heart, and brow.
 Alas! alas! the wearing time,
 And the sad, sad day to me,
 When 'neath the daisies, out of sight,
 These hands will folded be.

But oh, beyond this shadowy damp,
 Where all is bright and fair,
 I know full well these dear old hands
 Will palms of victory bear;
 When crystal streams, thro' endless years,
 Flow over golden sands,
 And where the old grow young again,
 I 'll clasp my mother's hands.
—Anonymous.

HOME.

Most fair, most bright art thou, dear, peaceful home,
 Of all best earthly gifts by Heaven bestowed
 Man's pilgrim path to cheer. Ever thou art
 A refuge from the storm; from the rough wind
 A covert. All, who may, in each dark hour
 When sorrows bow the soul, or when of care
 The lighter burden wearily doth press,
 Fly to thy bosom, and, secluded, find
 In thy sweet influence solace and repose.
 Who know thee not—alas, that such should be!—
 Pine for thee, and still hope, though hope deferred
 Hath oft made sick the heart, that yet for them
 Some spot shall bear thy well-beloved name.

"Home, 't is to Heaven's wise law we mortals owe
 Thee and all thine. In the first home was placed
 Not Adam sole; with him the gentle Eve,
 Woman, man's other self, in whom alone
 His complement he finds."

Home hath its tasks. Each day demands anew
 The thoughtful purpose and the skillful hand.

But, blessed home, these are not all thy joys:
 Yet undiscovered are thy purest springs.

The streams untasted yet of holiest bliss
From wedded love by God ordained to flow.

Resign your old ambitions, pleased to dwell
Amid home's peacefulness and with such tasks
As here the tranquil days may best beguile,
To wait till evening shadows gently fall.
Home hath not lost its sweetness, its content,
Though missed the cheerful voices, heard of old
Echoing through hall and chamber.

Oh, haste the happy day when o'er the world—
The wide, wide world—bright altar fires shall burn
On household shrines all countless as the sands!
When homeless thousands shall no more be found
Far scattered without shepherd, wandering sheep
Unpitied, left of savage beasts the prey!

Know that when homes shall perish states shall fall,
And earth, e'en as the nether world, be hell!
The citadel of hope for earth is home;
Home, the best type that earth affords of heaven.

Hath not the Master said
That in his Father's house, for loving souls
Are many mansions, whither safely led,
And made one family, they shall with him,
Their Elder Brother, dwell, forever one?

Home hath its festal days—its holy times—
When fresh delights exhilarate; when Mirth
Seizes the scepter and asserts her reign,
And Laughter, her prime minister, she bids
Wake rapturous echoes all her realm around!
When on affection's altar, with one will,
The gathered household their fresh offerings lay;
Intent that there, like holy altar-fire,
Love's quenchless flame may ever brightly burn.

—Ray Palmer, in *"Home; or, The Unlost Paradise."*

MAKE YOUR MOTHER HAPPY.

Children, make your mother happy;
Make her sing instead of sigh;
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy ;
Many griefs she has to bear,
And she wearies 'neath her burdens ;
Can you not those burdens share?

Children, make your mother happy ;
Prompt obedience cheers the heart ;
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy ;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

Children, make your mother happy ;
For beneath the coffin-lid
All too soon her face, so saintlike,
Shall forevermore be hid.

Bitter tears and self-upbraiding
Cannot bring her back again ;
And remorseful recollections
Are a legacy of pain.

Oh, begin to-day, dear children,
Listen when your mother speaks ;
Tender quick and sweet obedience,
For your highest good she seeks.

She loves you better than all others ;
For your sake herself denies ;
Always patient, prayerful, tender,
Ever thoughtful, true, and wise.

Remember while you live, dear children,
Should you search the rounded earth,
You 'll never find a friend more faithful
Than the one who gave you birth.

—*Anonymous.*

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For a mansion tall and grand,
Or change the little grass-plat
For a boundless stretch of land—
Yet there 's something brighter, dearer,
Than the wealth we 'd thus command.

Though we have no means to purchase
 Costly pictures, rich and rare,
 Though we have no silken hangings
 For the walls so cold and bare,
 We can hang them o'er with garlands,
 For flowers bloom everywhere.

We can always make home cheerful,
 If the right course we begin ;
 We can make its inmates happy
 And their truest blessings win ;
 It will make the small room brighter
 If we let the sunlight in.

We can gather round the fireside
 When the evening hours are long ;
 We can blend our hearts and voices
 In a happy social song ;
 We can guide some erring brother,
 Lead him from the path of wrong.

We may fill our home with music,
 And with sunshine brimming o'er,
 If against all dark intruders
 We will firmly close the door ;
 Yet, should evil shadows enter,
 We must love each other more.

There are treasures for the lowly
 Which the grandest fail to find ;
 There 's a chain of sweet affection
 Binding friends of kindred mind—
 We may reap the choicest blessings
 From the poorest lot assigned.

—Anonymous.

CHILDHOOD.

Before life's sweetest mystery still
 The heart in reverence kneels :
 The wonder of the primal birth
 The latest mother feels.

We need love's tender lessons taught
 As only weakness can ;
 God hath his small interpreters—
 The child must teach the man.

We wander wide through evil years,
Our eyes of faith grow dim;
But he is freshest from His hands,
And nearest unto Him!

And haply, pleading long with Him
For sin-sick hearts and cold,
The angels of our childhood still
The Father's face behold.

Of such the kingdom! Teach thus us,
O Master, most divine,
To feel the deep significance
Of these wise words of thine!

The haughty feet of power shall fail
Where meekness surely goes;
No cunning find the key of heaven,
No strength its gates unclose.

Alone to guilelessness and love
Those gates shall open fall;
The mind of pride is nothingness.
The childlike heart is all.

—John G. Whittier.

OUR DEAR ONES.

God gives us ministers of love,
Which we regard not, being near;
Death takes them from us, then we feel
That angels have been with us here.

THE CHILDREN.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That, to the world, are children ;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

—*Henry W. Longfellow.*

ARE THE CHILDREN HOME?

Each day when the glow of sunset
Fades in the western sky,
And the wee ones, tired of playing,
Go tripping lightly by,
I steal away from my husband,
Asleep in his easy-chair,
And watch from the open doorway
Their faces fresh and fair.

Alone in the dear old homestead
That once was full of life,
Ringing with girlish laughter,
Echoing boyish strife,
We two are waiting together ;
And oft, as the shadows come,
With tremulous voice he calls me,
"It is night ! Are the children home?"

"Yes, love !" I answer him gently,
"They 're all home long ago" :
And I sing, in my quivering treble,
A song so soft and low,
Till the old man drops to slumber,
With his head upon his hand,
And I tell to myself the number
Home in a better land.

Home, where never a sorrow
Shall dim their eyes with tears !
Where the smile of God is on them
Through all the summer years !
I know—yet my arms are empty
That fondly folded seven,
And the mother-heart within me
Is almost starved for heaven.

Sometimes, in the dusk of evening,
I only shut my eyes,
And the children are all about me,
A vision from the skies;
The babies whose dimpled fingers
Lost the way to my breast,
And the beautiful ones, the angels,
Passed to the world of the bless'd.

With never a cloud upon them,
I see their radiant brows—
My boys that I gave to freedom—
The red sword sealed their vows!
In a tangled Southern forest,
Twin brothers beld and brave,
They fell; and the flag they died for,
Thank God! floats over their grave.

A breath, and the vision is lifted
Away on wings of light,
And again we two are together,
All alone in the night.
They tell me his mind is failing,
But I smile at idle fears;
He is only back with the children,
In the dear and peaceful years.

And still as the summer sunset
Fades away in the west,
And the wee ones, tired of playing,
Go trooping home to rest,
My husband calls from his corner,
"Say, love! have the children come?"
And I answer with eyes uplifted,
"Yes, dear! they are all at home!"

—Margaret E. Sangster

NOT ONE CHILD TO SPARE.*

"Which shall it be? Which shall it be?"
I looked at John—John looked at me,
(Dear, patient John, who loves me yet,
As well as though my locks were jet.)

*A father and mother in straightened circumstances, with seven children, were offered by a wealthy but childless neighbor a comfortable provision, on condition that they would give him one of their children. This beautiful poem tells the result.

And when I found that I must speak,
My voice seemed strangely low and weak.
"Tell me again what Robert said!"
And then I, listening, bent my head.
"This is his letter: 'I will give
A house and land while you shall live,
If, in return, from out your seven,
One child to me for aye is given.'"
I looked at John's old garments worn,
I thought of all that John had borne
Of poverty, and work, and care,
Which I, though willing, could not share;
I thought of seven mouths to feed,
Of seven little children's need,
And then of this—"Come, John," said I,
"We 'll choose among them as they lie
Asleep"; so, walking hand in hand,
Dear John and I surveyed our band—
First to the cradle lightly stepped,
Where Lilian, the baby, slept,
A glory 'gainst the pillow white;
Softly the father stooped to lay
His rough hand down in loving way,
When dream or whisper made her stir,
And huskily he said, "Not her, not her!"
We stooped beside the trundle-bed,
And one long ray of lamplight shed
Athwart the boyish faces there,
In sleep so pitiful and fair;
I saw on Jamie's rough, red cheek
A tear undried. Ere John could speak,
"He 's but a baby, too," said I,
And kissed him as we hurried by.
Pale, patient Robbie's angel face
Still in his sleep bore suffering's trace.
"No, for a thousand crowns not him."
We whispered, while our eyes were dim.
Poor Dick! bad Dick! our wayward son,
Turbulent, reckless, idle one—
Could he be spared? "Nay. He who gave
Bid us befriend him to his grave;
Only a mother's heart can be
Patient enough for such as he;
And so," said John, "I would not dare
To send him from her bedside prayer."
Then stole we softly up above,
And knelt by Mary, child of love.

"Perhaps for her 't would better be,"
I said to John. Quite silently,
He lifted up a curl that lay
Across her cheek in willful way,
And shook his head. "Nay, love, not thee,"
The while my heart beat audibly.
Only one more, our oldest lad,
Trusty and truthful, good and glad—
So like his father. "No, John, no;
I cannot, will not, let him go."
And so we wrote in courteous way,
That we could not drive one child away;
And afterward toil lighter seemed,
Thinking of that of which we dreamed,
Happy in the truth that not one face
Was missed from its accustomed place;
Thankful to work for all the seven,
Trusting the rest to One in heaven!

THE LITTLE ARM-CHAIR.

Nobody sits in the little arm-chair;
It stands in a corner dim;
But a white-haired mother gazing there,
And yearningly thinking of him,
Sees through the dusk of the long ago
The bloom of the boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And figures are hard to mate;
But she sees the nod of his father's head,
So proud of the little son,
And she hears the words so often said:
"No fear for our little one."

They were wonderful days, the dear, sweet days,
When a child with sunny hair
Was here to scold, to kiss, and to praise,
At her knee in the little chair.
She lost him back in the busy years
When the great world caught the man,
And he strode away, past hopes and fears,
To his place in the battle's van.

But now and then, in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over pencil and slate;
And she lives again the happy day,
The day of her young life's spring.
When the small arm-chair stood just in the way,
The center of everything.

—*Anonymous.*

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness!

Wait not till the little hearts are still,
For the loving look and phrase;
But, while you gently chide a fault
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill young lives with sweetness!

Ah! what are kisses on clay-cold lips,
To the rosy mouth we press
When our wee one flies to her mother's arms
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes where the light has fled,
 Where the rose has faded away ;
 And the love that grows in youthful hearts,
 Oh, cherish it while you may !
 And make your home a garden of flowers,
 Where joy shall bloom through childhood's hours,
 And fill young lives with sweetness.

—*Louise S. Upham.*

THE FAMILY MEETING.

We are all here !
 Father, mother, sister, brother,
 All who hold each other dear.
 Each chair is filled ; we 're all at home ;
 To-night let no cold stranger come.
 It is not often thus around
 Our old familiar hearth we 're found ;
 Bless, then, the meeting and the spot ;
 For once, be every care forgot ;
 Let gentle Peace assert her power,
 And kind affection rule the hour ;
 We 're all, all here !

We 're *not* all here !
 Some are away, the dead ones dear,
 Who thronged with us this ancient hearth,
 And gave the hour to guiltless mirth.
 Fate, with a stern, relentless hand,
 Look'd in and thinn'd our little band ;
 Some, like a night-flash, pass'd away,
 And some sank, lingering, day by day ;
 The quiet graveyard—some lie there—
 And cruel ocean has his share ;
 We 're *not* all here.

We *are* all here !
 Even *they*, the dead—though dead, so dear,
 Fond Memory, to her duty true,
 Brings back their faded forms to view.
 How lifelike, through the mist of years,
 Each well-remembered face appears !
 We see them as in times long past,
 From each to each kind looks are cast ;
 We hear their words, *their* smiles behold.
 They 're round us, as they were of old—
 We *are* all here !

We are all here!
Father, mother, sister, brother,
You that I love with love so dear.
This may not long of us be said;
Soon must we join the gathered dead,
And by the hearth we now sit round,
Some other circle will be found.
Oh! then that wisdom may we know,
Which yields a life of peace below;
So, in the world to follow this,
May each repeat, in words of bliss,
We 're *all—all—here!*

—*Charles Sprague.*

PART II.

SCRIPTURE SELECTIONS.

IN these selections the Revised Version of the English Bible is followed, except in cases where long paragraphs have been broken into two or more parts.

FOREWORDS TO THE SCRIPTURE SELECTIONS.

THE BIBLE is God's book. It contains literary beauties more charming than any garden of flowers, and its elements of grandeur excel any forest of oak or pine. Its level stretches of thought reach to the distant verge of vision, and are more lovely than any plain or valley, while its sublime flights of eloquence and poetry are more majestic than the loftiest mountains. But it is as man's guide that God's Word is of highest value. For this purpose it has no equal and can have no substitute. But as the Bible is a large book of unequal parts, a selection has been made of the most valuable portions, making a volume of such size as can be read over and over in the family circle, until its great truths and sentiments become part of the eternal furniture of the mind of each member.

These selections aim to present the best part of the Bible for doctrine, duty, and devotion. The devotional part of the Bible is chiefly the Psalms. The ethical parts of the Old Testament are chiefly found in the Proverbs, and in the lives of the ancient worthies. Taking a hint from the amount of biography found in the Bible, and recalling what it is that children remember most and best, large use has been made of this principle of selection followed by the Holy Spirit. A thrilling inspiration coming from a noble example is worth many ethical precepts, in the process of forming character. The Ten Commandments and the Proverbs are the most valuable ethical writings, or moral precepts that have come down to us from those who lived before the coming of Christ. Dr. Blackie thinks that much of the sagacity and practical common sense of the Scotch comes from their familiarity as a nation with the book of Proverbs. This selection contains the best part of these wise sayings. The evangelical Isaiah and the New Testament yield the larger part of the other selections, with other precious gems picked out here and there. On a careful examination it will be found that all doctrines, all duties, and all devotional sentiments are found here in about the proportions found in the Bible.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell. The third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

(The Apostles' Creed is not found in the Bible, but it is a brief expression of what the early church believed the Bible teaches.)

SCRIPTURE SELECTIONS.

I. SUMMARIES OF RELIGION AND ETHICS.

DEUT. 6: 4, 5. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

ECCL. 12: 13, 14. This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgement, with every hidden thing, whether it be good or whether it be evil.

MICAH 6: 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MATT. 22: 36-40. Master, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

MATT. 7: 12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

ROM. 13: 9, 10. And if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfillment of the law.

PHIL. 1: 21. For to me to live is Christ.

EPH. 4: 6. There is . . . one God and Father of all, who is over all, and through all, and in all.

ACTS 17: 28, 29. For in him we live, and move, and have our being; . . . For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

GAL. 4: 6, 7. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

JAS. 1: 25-27. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

II. GOD'S LAW.

EX. 20: 1-17. And God spake all these words, saying,

I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have none other gods before me.

Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

MARK 12: 29-31. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

III. CREATION, THE WORK OF GOD.

GEN. 1: 1-31. In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth put forth grass, herb yielding seed, and fruit tree bearing fruit after its kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after

its kind: and God saw that it was good. And there was evening and there was morning, a third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And there was evening and there was morning, a fifth day.

And God said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good. And God said, Let us make man in our image, and after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat: and to every beast of the earth, and to every fowl of

the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GEN. 2:1-3. And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it: because that in it he rested from all his work which God had created and made.

IV. RIGHTEOUS LAWS.

LEV. 19:11-18, 30-36. Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the Lord. Thou shalt not oppress thy neighbour, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but thou shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the Lord your God. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the Lord. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God. Ye

shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

DEUT. 15: 7-11. If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

V. THE CONTRAST.

PSALM 1: 1-6.

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so;
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgement,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous:
But the way of the wicked shall perish.

PSALM 92: 12-15.

The righteous shall flourish like the palm tree:
 He shall grow like a cedar in Lebanon.
 They that are planted in the house of the Lord
 Shall flourish in the courts of our God.
 They shall still bring forth fruit in old age;
 They shall be full of sap and green:
 To shew that the Lord is upright;
 He is my rock, and there is no unrighteousness in him.

VI. MAN, GOD'S REPRESENTATIVE ON EARTH.

PSALM 8: 1-9.

O Lord, our Lord,
 How excellent is thy name in all the earth!
 Who hast set thy glory upon the heavens.
 Out of the mouth of babes and sucklings hast thou established
 strength,
 Because of thine adversaries,
 That thou mightest still the enemy and the avenger.
 When I consider thy heavens, the work of thy fingers,
 The moon and the stars, which thou hast ordained;
 What is man, that thou art mindful of him?
 And the son of man, that thou visitest him?
 For thou hast made him but little lower than God,
 And crownest him with glory and honour.
 Thou madest him to have dominion over the works of thy hands;
 Thou hast put all things under his feet:
 All sheep and oxen,
 Yea, and the beasts of the field;
 The fowl of the air, and the fish of the sea,
 Whatsoever passeth through the paths of the seas.
 O Lord, our Lord,
 How excellent is thy name in all the earth!

VII. THIS GOD IS OUR GOD FOREVER.

PSALM 48: 1-14.

Great is the Lord, and highly to be praised.
 In the city of our God, in his holy mountain.

Beautiful in elevation, the joy of the whole earth,
Is mount Zion, on the sides of the north,
The city of the great King.
God hath made himself known in her palaces for a refuge.
For, lo, the kings assembled themselves,
They passed by together.
They saw it, then were they amazed;
They were dismayed, they hasted away.
Trembling took hold of them there;
Pain, as of a woman in travail.
With the east wind
Thou breakest the ships of Tarshish.
As we have heard, so have we seen
In the city of the Lord of hosts, in the city of our God:
God will establish it for ever.
We have thought on thy lovingkindness, O God,
In the midst of thy temple.
As is thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion be glad,
Let the daughters of Judah rejoice,
Because of thy judgements.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks,
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death.

VIII. THE HELP AND HERITAGE OF THE SAINTS.

PSALM 16: 1-11.

Preserve me, O God: for in thee do I put my trust.
I have said unto the Lord, Thou art my Lord:
I have no good beyond thee.
As for the saints that are in the earth,

They are the excellent in whom is all my delight.
 Their sorrows shall be multiplied that exchange the Lord for another god:

Their drink offerings of blood will I not offer,
 Nor take their names upon my lips.
 The Lord is the portion of mine inheritance and of my cup:
 Thou maintainest my lot.

The lines are fallen unto me in pleasant places;
 Yea, I have a goodly heritage.
 I will bless the Lord, who hath given me counsel:
 Yea, my reins instruct me in the night seasons.

I have set the Lord always before me:
 Because he is at my right hand, I shall not be moved.
 Therefore my heart is glad, and my glory rejoiceth:
 My flesh also shall dwell in safety.

For thou wilt not leave my soul to Sheol;
 Neither wilt thou suffer thine holy one to see corruption.
 Thou wilt shew me the path of life:

In thy presence is fulness of joy;
 In thy right hand there are pleasures for evermore.

PSALM 17: 15.

As for me, I shall behold thy face in righteousness:
 I shall be satisfied, when I awake, with thy likeness.

IX. THE HEAVENS ABOVE AND THE LAW WITHIN.

PSALM 19: 1-14.

The heavens declare the glory of God;
 And the firmament sheweth his handywork.
 Day unto day uttereth speech,
 And night unto night sheweth knowledge.
 There is no speech nor language:
 Their voice cannot be heard.
 Their line is gone out through all the earth,
 And their words to the end of the world.
 In them hath he set a tabernacle for the sun,
 Which is as a bridegroom coming out of his chamber,

And rejoiceth as a strong man to run his course.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

The law of the Lord is perfect, restoring the soul:
The testimony of the Lord is sure, making wise the simple.
The precepts of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgements of the Lord are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
In keeping of them there is great reward.

Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect.
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O Lord, my rock, and my redeemer.

X. EVENING PRAISE.

PSALM 34: 1-22.

I will bless the Lord at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord:
The meek shall hear thereof, and be glad.
O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he answered me,
And delivered me from all my fears.
They looked unto him, and were lightened:
And their faces shall never be confounded.

This poor man cried, and the Lord heard him,
And saved him out of all his troubles.
The angel of the Lord encampeth round about them that fear him,
And delivereth them.
O taste and see that the Lord is good:
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints:
For there is no want to them that fear him.

The young lions do lack, and suffer hunger:
But they that seek the Lord shall not want any good thing.
Come, ye children, hearken unto me:
I will teach you the fear of the Lord.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.

The eyes of the Lord are toward the righteous,
And his ears are open unto their cry.
The face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cried, and the Lord heard,
And delivered them out of all their troubles.
The Lord is nigh unto them that are of a broken heart,
And saveth such as be of a contrite spirit.

Many are the afflictions of the righteous:
But the Lord delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be condemned.
The Lord redeemeth the soul of his servants:
And none of them that trust in him shall be condemned.

XI. MINISTERING ANGELS.

PSALM 34: 7-10.

The angel of the Lord encampeth round about them that fear him,
And delivereth them.

O taste and see that the Lord is good:

Blessed is the man that trusteth in him.

O fear the Lord, ye his saints:

For there is no want to them that fear him.

The young lions do lack, and suffer hunger:

But they that seek the Lord shall not want any good thing.

ACTS 5: 17-20. But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on the apostles, and put them in public ward. But an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life.

ACTS 12: 5-10. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith, Cast thy garment about thee and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out.

HEBREWS 1: 13, 14.

But of which of the angels hath he said at any time,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet?

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

XII. TRUST IN THE LORD AND DO GOOD.

PSALM 37: 1-5, 22-40.

Fret not thyself because of evil-doers,
Neither be thou envious against them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
Dwell in the land, and follow after faithfulness.
Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.
Commit thy way unto the Lord;
Trust also in him, and he shall bring it to pass.

For such as be blessed of him shall inherit the land;
And they that be cursed of him shall be cut off.
A man's goings are established of the Lord;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down:
For the Lord upholdeth him with his hand.
I have been young, and now am old;
Yet I have not seen the righteous forsaken,
Nor his seed begging their bread.
All the day long he dealeth graciously, and lendeth;
And his seed is blessed.

Depart from evil, and do good;
And dwell for evermore.
For the Lord loveth judgement,
And forsaketh not his saints;
They are preserved for ever:
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.
The mouth of the righteous talketh of wisdom,
And his tongue speaketh judgement.
The law of his God is in his heart;
None of his steps shall slide.

The wicked watcheth the righteous,
 And seeketh to slay him.
 The Lord will not leave him in his hand,
 Nor condemn him when he is judged.

Wait on the Lord, and keep his way,
 And he shall exalt thee to inherit the land:
 When the wicked are cut off, thou shalt see it.
 I have seen the wicked in great power,
 And spreading himself like a green tree in its native soil.
 But one passed by, and, lo, he was not:
 Yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright:
 For the latter end of that man is peace.
 As for transgressors, they shall be destroyed together:
The latter end of the wicked shall be cut off.
 But the salvation of the righteous is of the Lord:
 He is their strong hold in the time of trouble.
 And the Lord helpeth them, and rescueth them:
 He rescueth them from the wicked, and saveth them,
 Because they have taken refuge in him.

XIII. HELP FOR THE DESPONDENT.

PSALM 42: 1-11.

As the hart panteth after the water brooks,
 So panteth my soul after thee, O God.
 My soul thirsteth for God, for the living God:
 When shall I come and appear before God?
 My tears have been my meat day and night,
 While they continually say unto me, Where is thy God?
 These things I remember, and pour out my soul within me,
 How I went with the throng, and led them to the house of God,
 With the voice of joy and praise, a multitude keeping holyday.
 Why art thou cast down, O my soul?
 And why art thou disquieted within me?
 Hope thou in God: for I shall yet praise him
 For the health of his countenance.

O my God, my soul is cast down within me:
Therefore do I remember thee from the land of Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the Lord will command his lovingkindness in the day-time,
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me;
While they continually say unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM 77: 1-20.

I will cry unto God with my voice;
Even unto God with my voice, and he will give ear unto me.
In the day of my trouble I sought the Lord:
My hand was stretched out in the night, and slacked not;
My soul refused to be comforted.
I remember God, and am disquieted:
I complain, and my spirit is overwhelmed.
Thou holdest mine eyes watching:
I am so troubled that I cannot speak.
I have considered the days of old,
The years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart;
And my spirit made diligent search.
Will the Lord cast off for ever?
And will he be favourable no more?
Is his mercy clean gone for ever?
Doth his promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?
And I said, This is my infirmity;

But I will remember the years of the right hand of the Most High.
I will make mention of the deeds of the Lord;
For I will remember thy wonders of old.
I will meditate also upon all thy work,
And muse on thy doings.
Thy way, O God, is in the sanctuary:
Who is a great god like unto God?
Thou art the God that doest wonders:
Thou hast made known thy strength among the peoples.
Thou hast with thine arm redeemed thy people,
The sons of Jacob and Joseph.
The waters saw thee, O God;
The waters saw thee, they were afraid:
The depths also trembled.
The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder was in the whirlwind;
The lightnings lightened the world:
The earth trembled and shook.
Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron.

XIV. THE KING AND HIS REIGN.

PSALM 45: 1-17.

My heart overfloweth with a goodly matter:
I speak the things which I have made touching the king:
My tongue is the pen of a ready writer.
Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
And in thy majesty ride on prosperously,

Because of truth and meekness and righteousness :
And thy right hand shall teach thee terrible things.
Thine arrows are sharp ;
The peoples fall under thee ;
They are in the heart of the king's enemies.
Thy throne, O God, is for ever and ever :
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated wickedness :
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia ;
Out of ivory palaces stringed instruments have made thee glad.
Kings' daughters are among thy honourable women :
At thy right hand doth stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear ;
Forget also thine own people, and thy father's house ;
So shall the king desire thy beauty :
For he is thy Lord ; and worship thou him.
And the daughter of Tyre shall be there with a gift ;
Even the rich among the people shall intreat thy favour.
The king's daughter within the palace is all glorious :
Her clothing is inwrought with gold.
She shall be led unto the king in brodered work :
The virgins her companions that follow her
Shall be brought unto thee.
With gladness and rejoicing shall they be led :
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.
I will make thy name to be remembered in all generations :
Therefore shall the peoples give thee thanks for ever and ever.

XV. CHRIST'S REIGN.

ISAIAH 42:1-4. Behold my servant, whom I uphold ; my chosen, in whom my soul delighteth : I have put my spirit upon him ; he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed

shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement in truth. He shall not fail nor be discouraged, till he have set judgement in the earth; and the isles shall wait for his law.

PSALM 72: 1-19.

Give the king thy judgements, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgement.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He shall come down like rain upon the mown grass:
As showers that water the earth.
In his days shall the righteous flourish;
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.

They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
And the poor, that hath no helper.
He shall have pity on the poor and needy,
And the souls of the needy he shall save.
He shall redeem their soul from oppression and violence;
And precious shall their blood be in his sight:
And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.

There shall be abundance of corn in the earth upon the top of the mountains;

The fruit thereof shall shake like Lebanon:

And they of the city shall flourish like grass of the earth.

His name shall endure for ever;

His name shall be continued as long as the sun:

And men shall be blessed in him;

All nations shall call him happy.

Blessed be the Lord God, the God of Israel,

Who only doeth wondrous things:

And blessed be his glorious name for ever:

And let the whole earth be filled with his glory.

Amen, and Amen.

XVI. PENITENCE AND MERCY.

PSALM 51: 1-19.

Have mercy upon me, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

For I acknowledge my transgressions:

And my sin is ever before me.

Against thee, thee only, have I sinned,

And done that which is evil in thy sight:

That thou mayest be justified when thou speakest,

And be clear when thou judgest.

Behold, I was shapen in iniquity;

And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts:

And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness;

That the bones which thou hast broken may rejoice.

Hide thy face from my sins.

And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation:
And uphold me with a free spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall shew forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
Then shalt thou delight in the sacrifices of righteousness, in burnt
offering and whole burnt offering:
Then shall they offer bullocks upon thine altar.

PSALM 130: 1-8.

Out of the depths have I cried unto thee, O Lord.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the Lord, my soul doth wait,
And in his word do I hope.
My soul looketh for the Lord,
More than watchmen look for the morning:
Yea, more than watchmen for the morning.
O Israel, hope in the Lord;

For with the Lord there is mercy,
And with him is plenteous redemption.
And he shall redeem Israel
From all his iniquities.

XVII. GOD IS GOOD TO HIS PEOPLE.

PSALM 73: 1-28.

Surely God is good to Israel,
Even to such as are pure in heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked.
For there are no bands in their death:
But their strength is firm.
They are not in trouble as other men;
Neither are they plagued like other men.
Therefore pride is as a chain about their neck;
Violence covereth them as a garment.

Their eyes stand out with fatness:
They have more than heart could wish.
They scoff, and in wickedness utter oppression:
They speak loftily.
They have set their mouth in the heavens,
And their tongue walketh through the earth.
Therefore his people return hither:
And waters of a full cup are wrung out by them.
And they say, How doth God know?
And is there knowledge in the Most High?
Behold, these are the wicked;
And, being alway at ease, they increase in riches.

Surely in vain have I cleansed my heart,
And washed my hands in innocency;
For all the day long have I been plagued,
And chastened every morning.
If I had said, I will speak thus;
Behold, I had dealt treacherously with the generation of thy children.

When I thought how I might know this,
It was too painful for me;
Until I went into the sanctuary of God,
And considered their latter end.
Surely thou settest them in slippery places:
Thou castest them down to destruction.
How are they become a desolation in a moment!
They are utterly consumed with terrors.
As a dream when one awaketh;
So, O Lord, when thou awakest, thou shalt despise their image.

For my heart was grieved,
And I was pricked in my reins:
So brutish was I, and ignorant;
I was as a beast before thee.
Nevertheless I am continually with thee:
Thou hast holden my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire beside thee.

My flesh and my heart faileth:
But God is the strength of my heart and my portion for ever.
For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.
But it is good for me to draw near unto God:
I have made the Lord God my refuge,
That I may tell of all thy works.

XVIII. LONGING FOR GOD'S HOUSE.

PSALM 84: 1-12.

How amiable are thy tabernacles,
O Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord;
My heart and my flesh cry out unto the living God.
Yea, the sparrow hath found her an house,
And the swallow a nest for herself, where she may lay her young,

Even thine altars, O Lord of hosts,
 My King, and my God.
 Blessed are they that dwell in thy house:
 They will be still praising thee.
 Blessed is the man whose strength is in thee;
 In whose heart are the high ways to Zion.
 Passing through the valley of Weeping they make it a place of
 springs;
 Yea, the early rain covereth it with blessings.
 They go from strength to strength,
 Every one of them appeareth before God in Zion.
 O Lord God of hosts, hear my prayer:
 Give ear, O God of Jacob.
 Behold, O God our shield,
 And look upon the face of thine anointed.
 For a day in thy courts is better than a thousand.
 I had rather be a doorkeeper in the house of my God,
 Than to dwell in the tents of wickedness.
 For the Lord God is a sun and a shield:
 The Lord will give grace and glory:
 No good thing will he withhold from them that walk uprightly.
 O Lord of hosts,
 Blessed is the man that trusteth in thee.

PSALM 27: 1-6.

The Lord is my light and my salvation; whom shall I fear?
 The Lord is the strength of my life; of whom shall I be afraid?
 When evil-doers came upon me to eat up my flesh,
 Even mine adversaries and my foes, they stumbled and fell.
 Though an host should encamp against me,
 My heart shall not fear:
 Though war should rise against me,
 Even then will I be confident.
 One thing have I asked of the Lord, that will I seek after;
 That I may dwell in the house of the Lord all the days of my life,
 To behold the beauty of the Lord, and to inquire in his temple.
 For in the day of trouble he shall keep me secretly in his pavilion:
 In the covert of his tabernacle shall he hide me;
 He shall lift me up upon a rock.

And now shall mine head be lifted up above mine enemies round
about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the Lord.

XIX. THE KING OF GLORY.

PSALM 89: 1-18.

I will sing of the mercies of the Lord for ever:
With my mouth will I make known thy faithfulness to all genera-
tions.

For I have said, Mercy shall be built up for ever;
Thy faithfulness shalt thou establish in the very heavens.

I have made a covenant with my chosen,
I have sworn unto David my servant;
Thy seed will I establish for ever,
And build up thy throne to all generations.
And the heavens shall praise thy wonders, O Lord;
Thy faithfulness also in the assembly of the holy ones.
For who in the skies can be compared unto the Lord?
Who among the sons of the mighty is like unto the Lord,
A God very terrible in the council of the holy ones,
And to be feared above all them that are round about him?
O Lord God of hosts,
Who is a mighty one, like unto thee, O jah?
And thy faithfulness is round about thee.

Thou rulest the pride of the sea:
When the waves thereof arise, thou stillest them.
Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered thine enemies with the arm of thy strength.
The heavens are thine, the earth also is thine:
The world and the fulness thereof, thou hast founded them.
The north and the south, thou hast created them:
Tabor and Hermon rejoice in thy name.

Thou hast a mighty arm:
Strong is thy hand, and high is thy right hand.

Righteousness and judgement are the foundation of thy throne:
Mercy and truth go before thy face.

Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of thy countenance.
In thy name do they rejoice all the day:
And in thy righteousness are they exalted.
For thou art the glory of their strength:
And in thy favour our horn shall be exalted.
For our shield belongeth unto the Lord;
And our king to the Holy One of Israel.

PSALM 24: 1-10.

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, O God of Jacob.

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
The Lord of hosts,
He is the King of glory.

XX. THOUGHTS FOR NEW-YEAR'S DAY.

PSALM 90: 1-17.

Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed in thine anger,
And in thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath:
We bring our years to an end as a tale that is told.
The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labour and sorrow;
For it is soon gone, and we fly away.

Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto thee?
So teach us to number our days,
That we may get us an heart of wisdom.
Return, O Lord; how long?
And let it repent thee concerning thy servants.
O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,

And thy glory upon their children.
 And let the beauty of the Lord our God be upon us:
 And establish thou the work of our hands upon us;
 Yea, the work of our hands establish thou it.

XXI. EVENING WORSHIP.

PSALM 91: 1-16.

He that dwelleth in the secret place of the Most High
 Shall abide under the shadow of the Almighty.
 I will say of the Lord, He is my refuge and my fortress;
 My God, in whom I trust.
 For he shall deliver thee from the snare of the fowler,
 And from the noisome pestilence.
 He shall cover thee with his pinions,
 And under his wings shalt thou take refuge:
 His truth is a shield and a buckler.
 Thou shalt not be afraid for the terror by night,
 Nor for the arrow that flieth by day;
 For the pestilence that walketh in darkness,
 Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side,
 And ten thousand at thy right hand;
 But it shall not come nigh thee.
 Only with thine eyes shalt thou behold,
 And see the reward of the wicked.
 For thou, O Lord, art my refuge!
 Thou hast made the Most High thy habitation;
 There shall no evil befall thee,
 Neither shall any plague come nigh thy tent.
 For he shall give his angels charge over thee,
 To keep thee in all thy ways.
 They shall bear thee up in their hands,
 Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:
 The young lion and the serpent shalt thou trample under feet.
 Because he hath set his love upon me, therefore will I deliver him:
 I will set him on high, because he hath known my name.
 He shall call upon me, and I will answer him;

I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.

XXII. THE RIGHTEOUS SHALL FLOURISH.

PSALM 92: 1-15.

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High:
To shew forth thy lovingkindness in the morning,
And thy faithfulness every night,
With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.
For thou, Lord, hast made me glad through thy work:
I will triumph in the works of thy hands.

How great are thy works, O Lord!
Thy thoughts are very deep.
A brutish man knoweth not;
Neither doth a fool understand this:
When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed for ever:
But thou, O Lord, art on high for evermore.
For, lo, thine enemies, O Lord,
For, lo, thine enemies shall perish;
All the workers of iniquity shall be scattered.
But my horn hast thou exalted like the horn of the wild-ox:
I am anointed with fresh oil.
Mine eye also hath seen my desire on mine enemies,
Mine ears have heard my desire of the evil-doers that rise up against
me.

The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon.
They that are planted in the house of the Lord
Shall flourish in the courts of our God.
They shall still bring forth fruit in old age;
They shall be full of sap and green:
To shew that the Lord is upright;
He is my rock, and there is no unrighteousness in him.

XXIII. PRAISE TO GOD.

PSALM 96: 1-13.

O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is the Lord, and highly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols:
But the Lord made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.

Give unto the Lord, ye kindreds of the peoples,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:
Bring an offering, and come into his courts.
O worship the Lord in the beauty of holiness:
Tremble before him, all the earth.

Say among the nations, The Lord reigneth:
The world also is stablished that it cannot be moved:
He shall judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy;
Before the Lord, for he cometh;
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

PSALM 111: 1-10.

Praise ye the Lord.
I will give thanks unto the Lord with my whole heart,
In the council of the upright, and in the congregation.
The works of the Lord are great,

Sought out of all them that have pleasure therein.
His work is honour and majesty:
And his righteousness endureth for ever.

He hath made his wonderful works to be remembered:
The Lord is gracious and full of compassion.
He hath given meat unto them that fear him:
He will ever be mindful of his covenant.
He hath shewed his people the power of his works,
In giving them the heritage of the nations.
The works of his hands are truth and judgement;
All his precepts are sure.
They are established for ever and ever,
They are done in truth and uprightness.
He hath sent redemption unto his people;
He hath commanded his covenant for ever:
Holy and reverend is his name.
The fear of the Lord is the beginning of wisdom;
A good understanding have all they that do thereafter:
His praise endureth for ever.

XXIV. GOD'S MAJESTY.

PSALM 97: 1-12.

The Lord reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgement are the foundation of his throne.
A fire goeth before him,
And burneth up his adversaries round about.
His lightnings lightened the world:
The earth saw, and trembled.
The hills melted like wax at the presence of the Lord,
At the presence of the Lord of the whole earth.
The heavens declare his righteousness,
And all the peoples have seen his glory.
Ashamed be all they that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.

Zion heard and was glad,
 And the daughters of Judah rejoiced;
 Because of thy judgements, O Lord.
 For thou, Lord, art most high above all the earth:
 Thou art exalted far above all gods.
 O ye that love the Lord, hate evil:
 He preserveth the souls of his saints;
 He delivereth them out of the hand of the wicked.

Light is sown for the righteous,
 And gladness for the upright in heart.
 Be glad in the Lord, ye righteous;
 And give thanks to his holy name.

PSALM 33: 1-22.

Rejoice in the Lord, O ye righteous:
 Praise is comely for the upright.
 Give thanks unto the Lord with harp:
 Sing praises unto him with the psaltery of ten strings.
 Sing unto him a new song;
 Play skilfully with a loud noise.
 For the word of the Lord is right;
 And all his work is done in faithfulness.
 He loveth righteousness and judgement:
 The earth is full of the lovingkindness of the Lord.

By the word of the Lord were the heavens made;
 And all the host of them by the breath of his mouth.
 He gathereth the waters of the sea together as an heap:
 He layeth up the deeps in storehouses.
 Let all the earth fear the Lord:
 Let all the inhabitants of the world stand in awe of him.
 For he spake, and it was done;
 He commanded, and it stood fast.
 The Lord bringeth the counsel of the nations to nought:
 He maketh the thoughts of the peoples to be of none effect.

The counsel of the Lord standeth fast for ever,
 The thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord;
The people whom he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth;
He that fashioneth the hearts of them all,
That considereth all their works.
There is no king saved by the multitude of an host:
A mighty man is not delivered by great strength.
An horse is a vain thing for safety:
Neither shall he deliver any by his great power.

Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul hath waited for the Lord:
He is our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O Lord, be upon us,
According as we have hoped in thee.

XXV. THANKSGIVING TO GOD.

PSALM 100: 1-5.

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before his presence with singing.
Know ye that the Lord he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good; his mercy endureth for ever;
And his faithfulness unto all generations.

PSALM 65: 1-13.

Praise waiteth for thee, O God, in Zion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choösest, and causest to approach
unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
The holy place of thy temple.

By terrible things thou wilt answer us in righteousness,
O God of our salvation;
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Which by his strength setteth fast the mountains;
Being girded about with might:
Which stilleth the roaring of the seas, the roaring of their waves,
And the tumult of the peoples.

They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them corn, when thou hast so prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.

Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

XXVI. PRAISE TO GOD FOR HIS MERCY.

PSALM 103: 1-18.

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies:
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.
The Lord executeth righteous acts,
And judgements for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
The Lord is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.

He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting upon
 them that fear him,
And his righteousness unto children's children;
To such as keep his covenant.

XXVII. PRAISE GOD FOR HIS GOODNESS.

PSALM 104: 1-35.

Bless the Lord, O my soul.

O Lord my God, thou art very great;

Thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment;

Who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;

Who walketh upon the wings of the wind:

Who maketh winds his messengers;

His ministers a flaming fire:

Who laid the foundations of the earth,

That it should not be moved for ever.

Thou coveredst it with the deep as with a vesture;

The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away;

They went up by the mountains, they went down by the valleys,

Unto the place which thou hadst founded for them.

Thou hast set a bound that they may not pass over:

That they turn not again to cover the earth.

He sendeth forth springs into the valleys;

They run among the mountains:

They give drink to every beast of the field;

The wild asses quench their thirst.

By them the fowl of the heaven have their habitation,

They sing among the branches.

He watereth the mountains from his chambers:

The earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle,

And herb for the service of man;

That he may bring forth food out of the earth:

And wine that maketh glad the heart of man,

And oil to make his face to shine,

And bread that strengtheneth man's heart.

The trees of the Lord are satisfied;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom thou hast formed to take his pastime
therein.
These wait all upon thee,
That thou mayest give them their meat in due season.
That thou givest unto them they gather;
Thou openest thine hand, they are satisfied with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground.

Let the glory of the Lord endure for ever;
Let the Lord rejoice in his works:
Who looketh on the earth, and it trembleth:

He toucheth the mountains, and they smoke.
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have any being.
Let my meditation be sweet unto him:
I will rejoice in the Lord.
Let sinners be consumed out of the earth,
And let the wicked be no more.
Bless the Lord, O my soul.
Praise ye the Lord.

XXVIII. PRAISE GOD FOR HIS BENEVOLENCE.

PSALM 107: 1-10, 19-43.

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Let the redeemed of the Lord say so,
Whom he hath redeemed from the hand of the adversary;
And gathered them out of the lands,
From the east and from the west,
From the north and from the south.

They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses.
He led them also by a straight way,
That they might go to a city of habitation.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And the hungry soul he filleth with good.
Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron;
Then they cry unto the Lord in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
And let them offer the sacrifices of thanksgiving,
And declare his works with singing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:
Their soul melteth away because of trouble.

They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto the haven where they would be.

Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.

He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
He turneth a wilderness into a pool of water,
And a dry land into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city of habitation;
And sow fields, and plant vineyards,
And get them fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.

Again, they are minished and bowed down
Through oppression, trouble, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the waste, where there is no way.
Yet setteth he the needy on high from affliction,
And maketh him families like a flock.
The upright shall see it, and be glad;
And all iniquity shall stop her mouth.
Whoso is wise shall give heed to these things,
And they shall consider the mercies of the Lord.

XXIX. GOD'S MERCY.

PSALM 118: 1-10, 14-29.

O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.
Let Israel now say,
That his mercy endureth for ever.
Let the house of Aaron now say,
That his mercy endureth for ever.
Let them now that fear the Lord say,
That his mercy endureth for ever.
Out of my distress I called upon the Lord:
The Lord answered me and set me in a large place.

The Lord is on my side; I will not fear:
What can man do unto me?
The Lord is on my side among them that help me:
Therefore shall I see my desire upon them that hate me.
It is better to trust in the Lord
Than to put confidence in man.
It is better to trust in the Lord
Than to put confidence in princes.
All nations compassed me about:
In the name of the Lord I will cut them off.

The Lord is my strength and song;
And he is become my salvation.
The voice of rejoicing and salvation is in the tents of the righteous:

The right hand of the Lord doeth valiantly.
The right hand of the Lord is exalted:
The right hand of the Lord doeth valiantly.
I shall not die, but live,
And declare the works of the Lord.
The Lord hath chastened me sore:
But he hath not given me over unto death.

Open to me the gates of righteousness:
I will enter into them, I will give thanks unto the Lord.
This is the gate of the Lord;
The righteous shall enter into it.
I will give thanks unto thee, for thou hast answered me,
And art become my salvation.
The stone which the builders rejected
Is become the head of the corner.
This is the Lord's doing;
It is marvellous in our eyes.
This is the day which the Lord hath made;
We will rejoice and be glad in it.

Save now, we beseech thee, O Lord:
O Lord, we beseech thee, send now prosperity.
Blessed be he that cometh in the name of the Lord:
We have blessed you out of the house of the Lord.
The Lord is God, and he hath given us light:
Bind the sacrifice with cords, even unto the horns of the altar.
Thou art my God, and I will give thanks unto thee:
Thou art my God, I will exalt thee.
O give thanks unto the Lord; for he is good:
For his mercy endureth for ever.

XXX. THE KEEPER OF ISRAEL.

PSALM 121: 1-8.

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved:

He that keepeth thee will not slumber.
 Behold, he that keepeth Israel
 Shall neither slumber nor sleep.
 The Lord is thy keeper:
 The Lord is thy shade upon thy right hand.
 The sun shall not smite thee by day,
 Nor the moon by night.
 The Lord shall keep thee from all evil;
 He shall keep thy soul.
 The Lord shall keep thy going out and thy coming in,
 From this time forth and for evermore.

XXXI. THE PEACE OF THE CHURCH.

PSALM 122: 1-9.

I was glad when they said unto me,
 Let us go unto the house of the Lord.
 Our feet are standing
 Within thy gates, O Jerusalem;
 Jerusalem, that art builded
 As a city that is compact together:
 Whither the tribes go up, even the tribes of the Lord,
 For a testimony unto Israel,
 To give thanks unto the name of the Lord.
 For there are set thrones for judgement,
 The thrones of the house of David.
 Pray for the peace of Jerusalem:
 They shall prosper that love thee.
 Peace be within thy walls,
 And prosperity within thy palaces.
 For my brethren and companions' sakes,
 I will now say, Peace be within thee.
 For the sake of the house of the Lord our God
 I will seek thy good.

XXXII. UNITY.

PSALM 133: 1-3.

Behold, how good and how pleasant it is
 For brethren to dwell together in unity!
 It is like the precious oil upon the head,

That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there the Lord commanded the blessing,
Even life for evermore.

XXXIII. GOD'S WORD, MAN'S GUIDE.

PSALM 119: 1-19, 41-47.

Blessed are they that are perfect in the way,
Who walk in the law of the Lord.
Blessed are they that keep his testimonies,
That seek him with the whole heart.
Yea, they do no unrighteousness;
They walk in his ways.
Thou hast commanded us thy precepts,
That we should observe them diligently.

Oh that my ways were established
To observe thy statutes!
Then shall I not be ashamed,
When I have respect unto all thy commandments.
I will give thanks unto thee with uprightness of heart,
When I learn thy righteous judgements.
I will observe thy statutes:
O forsake me not utterly.

Wherewithal shall a young man cleanse his way?
By taking heed thereto according to thy word.
With my whole heart have I sought thee:
O let me not wander from thy commandments.
Thy word have I laid up in mine heart,
That I might not sin against thee.
Blessed art thou, O Lord:
Teach me thy statutes.
With my lips have I declared

All the judgements of thy mouth.
I have rejoiced in the way of thy testimonies,
As much as in all riches.
I will meditate in thy precepts,
And have respect unto thy ways.
I will delight myself in thy statutes:
I will not forget thy word.

Deal bountifully with thy servant, that I may live;
So will I observe thy word.
Open thou mine eyes, that I may behold
Wondrous things out of thy law.
I am a sojourner in the earth:
Hide not thy commandments from me.

Let thy mercies also come unto me, O Lord,
Even thy salvation, according to thy word.
So shall I have an answer for him that reproacheth me;
For I trust in thy word.
And take not the word of truth utterly out of my mouth;
For I have hoped in thy judgements.
So shall I observe thy law continually
For ever and ever.
And I will walk at liberty;
For I have sought thy precepts.
I will also speak of thy testimonies before kings,
And will not be ashamed.
And I will delight myself in thy commandments,
Which I have loved.

XXXIV. GOD IS EVERYWHERE AND KNOWS ALL THINGS.

PSALM 139: 1-24.

O Lord, thou hast searched me, and know me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,

But, lo, O Lord, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.

I will give thanks unto thee; for I am fearfully and wonderfully
made:
Wonderful are thy works;
And that my soul knoweth right well.
My frame was not hidden from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unperfect substance,
And in thy book were all my members written,
Which day by day were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.

Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.

For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O Lord, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting.

XXXV. THE GOD OF NATURE.

JOB 38: 1-41.

Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb;
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And prescribed for it my decree,
And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days began.
And caused the dayspring to know its place;
That it might take hold of the ends of the earth,
And the wicked be shaken out of it?

It is changed as clay under the seal;
And all things stand forth as a garment:
And from the wicked their light is withholden,
And the high arm is broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the recesses of the deep?
Have the gates of death been revealed unto thee?
Or hast thou seen the gates of the shadow of death?
Hast thou comprehended the breadth of the earth?
Declare, if thou knowest it all.
Where is the way to the dwelling of light,
And as for darkness, where is the place thereof;
That thou shouldest take it to the bound thereof,
And that thou shouldest discern the paths to the house thereof?
Doubtless, thou knowest, for thou wast then born,
And the number of thy days is great!

Hast thou entered the treasuries of the snow,
Or hast thou seen the treasuries of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood,
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hidden as with stone,
And the face of the deep is frozen.

Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?

Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go,
And say unto thee, Here we are?

Who hath put wisdom in the inward parts?
Or who hath given understanding to the mind?
Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven
When the dust runneth into a mass,
And the clods cleave fast together?
Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food,
When his young ones cry unto God,
And wander for lack of meat?

XXXVI. THE NATURE OF WISDOM.

JOB 28: 5-28.

As for the earth, out of it cometh bread:
And underneath it is turned up as it were by fire.
The stones thereof are the place of sapphires,
And it hath dust of gold.
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it:
The proud beasts have not trodden it,
Nor hath the fierce lion passed thereby.
He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots.
He cutteth out channels among the rocks;
And his eye seeth every precious thing.
He bindeth the streams that they trickle not;
And the thing that is hid bringeth he forth to light.

But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The deep saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it:
Neither shall the exchange thereof be jewels of fine gold.
No mention shall be made of coral or of crystal:
Yea, the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and Death say,
We have heard a rumour thereof with our ears.

God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, he meeteth out the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it, and declare it;
He established it, yea, and searched it out.
And unto man he said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

XXXVII. THE AIM OF WISDOM.

PROVERBS 1: 1-33.

The proverbs of Solomon the son of David, king of Israel:
To know wisdom and instruction;
To discern the words of understanding;
To receive instruction in wise dealing,
In righteousness and judgement and equity;
To give subtilty to the simple,
To the young man knowledge and discretion:
That the wise man may hear, and increase in learning;
And that the man of understanding may attain unto sound counsels:
To understand a proverb, and a figure;
The words of the wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge:
But the foolish despise wisdom and instruction.
My son, hear the instruction of thy father,
And forsake not the law of thy mother:
For they shall be a chaplet of grace unto thy head,
And chains about thy neck.
My son, if sinners entice thee,
Consent thou not.
If they say, Come with us,
Let us lay wait for blood,
Let us lurk privily for the innocent without cause;
Let us swallow them up alive as Sheol,
And whole, as those that go down into the pit;
We shall find all precious substance,
We shall fill our houses with spoil;
Thou shalt cast thy lot among us;
We will all have one purse:
My son, walk not thou in the way with them;
Refrain thy foot from their path:
For their feet run to evil,
And they make haste to shed blood.
For in vain is the net spread,
In the eyes of any bird:

And these lay wait for their own blood,
They lurk privily for their own lives.
So are the ways of every one that is greedy of gain;
It taketh away the life of the owners thereof.

Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth in the chief place of concourse;
At the entering in of the gates,
In the city, she uttereth her words:
How long, ye simple ones, will ye love simplicity?
And scorers delight them in scorning,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.

Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh in the day of your calamity;
I will mock when your fear cometh;
When your fear cometh as a storm,
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.

Then shall they call upon me, but I will not answer;
They shall seek me diligently, but they shall not find me:
For that they hated knowledge,
And did not choose the fear of the Lord:
They would none of my counsel;
They despised all my reproof:
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the backsliding of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell securely,
And shall be quiet without fear of evil.

XXXVIII. THE LORD GIVETH WISDOM.

PROVERBS 2: 1-22.

My son, if thou wilt receive my words,
And lay up my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,
And search for her as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom;
Out of his mouth cometh knowledge and understanding:
He layeth up sound wisdom for the upright,
He is a shield to them that walk in integrity;
That he may guard the paths of judgement,
And preserve the way of his saints.

Then shalt thou understand righteousness and judgement,
And equity, yea, every good path.
For wisdom shall enter into thine heart,
And knowledge shall be pleasant unto thy soul;
Discretion shall watch over thee,
Understanding shall keep thee:
To deliver thee from the way of evil,
From the men that speak froward things;
Who forsake the paths of uprightness,
To walk in the ways of darkness;
Who rejoice to do evil,
And delight in the frowardness of evil;
Who are crooked in their ways,
And perverse in their paths:
To deliver thee from the strange woman,
Even from the stranger which flattereth with her words;
Which forsaketh the friend of her youth,
And forgetteth the covenant of her God:
For her house inclineth unto death,
And her paths unto the dead:

None that go unto her return again,
Neither do they attain unto the paths of life:
That thou mayest walk in the way of good men,
And keep the paths of the righteous.
For the upright shall dwell in the land,
And the perfect shall remain in it.
But the wicked shall be cut off from the land,
And they that deal treacherously shall be rooted out of it.

XXXIX. SOUND WISDOM AND DISCRETION.

PROVERBS 3: 1-27.

My son, forget not my law;
But let thine heart keep my commandments:
For length of days, and years of life,
And peace, shall they add to thee.
Let not mercy and truth forsake thee:
Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.

Trust in the Lord with all thine heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes;
Fear the Lord, and depart from evil:
It shall be health to thy navel,
And marrow to thy bones.
Honour the Lord with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty,
And thy fats shall overflow with new wine.

My son, despise not the chastening of the Lord;
Neither be weary of his reproof:
For whom the Lord loveth he reproveth;

Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto
her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

The Lord by wisdom founded the earth;
By understanding he established the heavens.
By his knowledge the depths were broken up,
And the skies drop down the dew.
My son, let not them depart from thine eyes;
Keep sound wisdom and discretion;
So shall they be life unto thy soul,
And grace to thy neck.
Then shalt thou walk in thy way securely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear.
Neither of the desolation of the wicked, when it cometh:
For the Lord shall be thy confidence,
And shall keep thy foot from being taken.
Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.

XL. WISDOM'S FATHERLY ADVICE.

PROVERBS 4: 3-27.

For I was a son unto my father,
Tender and only beloved in the sight of my mother.

And he taught me, and said unto me,
Let thine heart retain my words;
Keep my commandments, and live:
Get wisdom, get understanding;
Forget it not, neither decline from the words of my mouth:
Forsake her not, and she shall preserve thee;
Love her, and she shall keep thee.
Wisdom is the principal thing; therefore get wisdom:
Yea, with all thou hast gotten get understanding.
Exalt her, and she shall promote thee:
She shall bring thee to honour, when thou dost embrace her.
She shall give to thine head a chaplet of grace:
A crown of beauty shall she deliver to thee.

Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in paths of uprightness.
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.
Take fast hold of instruction; let her not go:
Keep her; for she is thy life.
Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;
Turn from it, and pass on.

For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the righteous is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness:
They know not at what they **stumble**.

My son, attend to my words;
Incline thine ear unto my sayings.
Let **them** not depart from thine eyes;

Keep them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.

Keep thy heart with all diligence;
For out of it are the issues of life.
Put away from thee a froward mouth,
And perverse lips put far from thee.
Let thine eyes look right on,
And let thine eyelids look straight before thee.
Make level the path of thy feet,
And let all thy ways be established.
Turn not to the right hand nor to the left:
Remove thy foot from evil.

XLI. WISDOM BRINGS THRIFT.

PROVERBS 6: 1-19.

My son, if thou art become surety for thy neighbour,
If thou hast stricken thy hands for a stranger,
Thou art snared with the words of thy mouth,
Thou art taken with the words of thy mouth.
Do this now, my son, and deliver thyself,
Seeing thou art come into the hand of thy neighbour;
Go, humble thyself, and importune thy neighbour.
Give not sleep to thine eyes,
Nor slumber to thine eyelids.
Deliver thyself as a roe from the hand of the hunter,
And as a bird from the hand of the fowler.

Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer, or ruler,
Provideth her meat in the summer.
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shalt thy poverty come as a robber,
And thy want as an armed man.

A worthless person, a man of iniquity;
He walketh with a froward mouth;
He winketh with his eyes, he speaketh with his feet,
He maketh signs with his fingers;
Frowardness is in his heart, he deviseth evil continually;
He soweth discord.
Therefore shall his calamity come suddenly;
On a sudden shall he be broken, and that without remedy.

There be six things which the Lord hateth;
Yea, seven which are an abomination unto him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief;
A false witness that uttereth lies,
And he that soweth discord among brethren.

XLII. WISDOM'S CALL.

PROVERBS 8: 1-36.

Doth not wisdom cry,
And understanding put forth her voice?
In the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men.
O ye simple, understand subtilty;
And, ye fools, be ye of an understanding heart.

Hear, for I will speak excellent things;
And the opening of my lips shall be right things.
For my mouth shall utter truth;

And wickedness is an abomination to my lips.
All the words of my mouth are in righteousness;
There is nothing crooked or perverse in them.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction, and not silver;
And knowledge rather than choice gold.

For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto
her.

I wisdom have made subtilty my dwelling,
And find out knowledge and discretion.
The fear of the Lord is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel is mine, and sound knowledge:
I am understanding; I have might.
By me kings reign,
And princes decree justice.
By me princes rule,
And nobles, even all the judges of the earth.

I love them that love me;
And those that seek me diligently shall find me.
Riches and honour are with me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And my revenue than choice silver.
I walk in the way of righteousness,
In the midst of the paths of judgement:
That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

The Lord possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;

When there were no fountains abounding with water
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When he established the heavens, I was there:
When he set a circle upon the face of the deep:
When he made firm the skies above:
When the fountains of the deep became strong:
When he gave to the sea its bound,
That the waters should not transgress his commandment:
When he marked out the foundations of the earth:
Then I was by him, as a master workman:
And I was daily his delight,
Rejoicing always before him;
Rejoicing in his habitable earth;
And my delight was with the sons of men.

Now therefore, my sons, hearken unto me:
For blessed are they that keep my ways.
Hear instruction, and be wise,
And refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the Lord.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.

XLIII. GEMS OF WISDOM.

PROVERBS 10: 4-27.

He becometh poor that dealeth with a slack hand:
But the hand of the diligent maketh rich.
He that gathereth in summer is a wise son:
But he that sleepeth in harvest is a son that causeth shame.
Blessings are upon the head of the righteous:

But violence covereth the mouth of the wicked.
The memory of the just is blessed:
But the name of the wicked shall rot.
The wise in heart will receive commandments:
But a prating fool shall fall.
He that walketh uprightly walketh surely:
But he that perverteth his ways shall be known.
He that winketh with the eye causeth sorrow:
But a prating fool shall fall.
The mouth of the righteous is a fountain of life:
But violence covereth the mouth of the wicked.

Hatred stirreth up strifes:
But love covereth all transgressions.
In the lips of him that hath discernment wisdom is found:
But a rod is for the back of him that is void of understanding.
Wise men lay up knowledge:
But the mouth of the foolish is a present destruction.
The rich man's wealth is his strong city:
The destruction of the poor is their poverty.
The labour of the righteous tendeth to life;
The increase of the wicked to sin.
He is in the way of life that heedeth correction:
But he that forsaketh reproof erreth.
He that hideth hatred is of lying lips;
And he that uttereth a slander is a fool.

In the multitude of words there wanteth not transgression:
But he that refraineth his lips doeth wisely.
The tongue of the righteous is as choice silver:
The heart of the wicked is little worth.
The lips of the righteous feed many:
But the foolish die for lack of understanding.
The blessing of the Lord, it maketh rich,
And he addeth no sorrow therewith.
It is as sport to a fool to do wickedness:
And so is wisdom to a man of understanding.
The fear of the wicked, it shall come upon him:
And the desire of the righteous shall be granted.

When the whirlwind passeth, the wicked is no more:
But the righteous is an everlasting foundation.
As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to them that send him.
The fear of the Lord longeth days:
But the years of the wicked shall be shortened.

XLIV. WISDOM PROMOTES JUSTICE AND MERCY.

PROVERBS 11: 1-29.

A false balance is an abomination to the Lord:
But a just weight is his delight.
When pride cometh, then cometh shame:
But with the lowly is wisdom.
The integrity of the upright shall guide them:
But the perverseness of the treacherous shall destroy them.
Riches profit not in the day of wrath:
But righteousness delivereth from death.
The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.
The righteousness of the upright shall deliver them:
But they that deal treacherously shall be taken in their own mischief.

When a wicked man dieth, his expectation shall perish:
And the hope of iniquity perisheth.
The righteous is delivered out of trouble,
And the wicked cometh in his stead.
With his mouth the godless man destroyeth his neighbour:
But through knowledge shall the righteous be delivered.
When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, there is shouting.
By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.

He that despiseth his neighbour is void of wisdom:
But a man of understanding holdeth his peace.
He that goeth about as a talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.

Where no wise guidance is, the people falleth:
But in the multitude of counsellors there is safety.
He that is surety for a stranger shall smart for it:
But he that hateth suretiship is sure.
A gracious woman retaineth honour:
And violent men retain riches.

The merciful man doeth good to his own soul:
But he that is cruel troubleth his own flesh.
The wicked earneth deceitful wages:
But he that soweth righteousness hath a sure reward.
He that is stedfast in righteousness shall attain unto life:
And he that pursueth evil doeth it to his own death.
They that are perverse in heart are an abomination to the Lord:
But such as are perfect in their way are his delight.
Though hand join in hand, the evil man shall not be unpunished:
But the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout,
So is a fair woman which is without discretion.
The desire of the righteous is only good:
But the expectation of the wicked is wrath.
There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but it tendeth
only to want.
The liberal soul shall be made fat:
And he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him:
But blessing shall be upon the head of him that selleth it.
He that diligently seeketh good seeketh favour:
But he that searcheth after mischief, it shall come unto him.
He that trusteth in his riches shall fall:
But the righteous shall flourish as the green leaf.
He that troubleth his own house shall inherit the wind:
And the foolish shall be servant to the wise of heart.

XLV. WISDOM CONTROLS THE TONGUE.

PROVERBS 12: 13-28.

In the transgression of the lips is a snare to the evil man:
But the righteous shall come out of trouble.
A man shall be satisfied with good by the fruit of his mouth:
And the doings of a man's hands shall be rendered unto him.
The way of the foolish is right in his own eyes:
But he that is wise hearkeneth unto counsel.

A fool's vexation is presently known:
But a prudent man concealeth shame.
He that uttereth truth sheweth forth righteousness,
But a false witness deceit.
There is that speaketh rashly like the piercings of a sword:
But the tongue of the wise is health.
The lip of truth shall be established for ever:
But a lying tongue is but for a moment.

Deceit is in the heart of them that devise evil:
But to the counsellors of peace is joy.
There shall no mischief happen to the righteous:
But the wicked shall be filled with evil.
Lying lips are an abomination to the Lord:
But they that deal truly are his delight.
A prudent man concealeth knowledge:
But the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule:
But the slothful shall be put under taskwork.
Heaviness in the heart of a man maketh it stoop;
But a good word maketh it glad.
The righteous is a guide to his neighbour:
But the way of the wicked causeth them to err.
The slothful man roasteth not that which he took in hunting:
But the precious substance of men is to the diligent.
In the way of righteousness is life;
And in the pathway thereof there is no death.

PROVERBS 15: 1-4.

A soft answer turneth away wrath:
But a grievous word stirreth up anger.
The tongue of the wise uttereth knowledge aright:
But the mouth of fools poureth out folly.
The eyes of the Lord are in every place,
Keeping watch upon the evil and the good.
A wholesome tongue is a tree of life:
But perverseness therein is a breaking of the spirit.

XLVI. WISDOM COMMANDS TEMPERANCE.

PROVERBS 20: 1-13.

Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.
The terror of a king is as the roaring of a lion:
He that provoketh him to anger sinneth against his own life.
It is an honour for a man to keep aloof from strife:
But every fool will be quarrelling.
The slothful will not plow by reason of the winter;
Therefore he shall beg in harvest, and have nothing.

Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.
Most men will proclaim every one his own kindness:
But a faithful man who can find?
A just man that walketh in his integrity,
Blessed are his children after him.
A king that sitteth on the throne of judgement
Scattereth away all evil with his eyes.
Who can say, I have made my heart clean,
I am pure from my sin?

Divers weights, and divers measures,
Both of them alike are an abomination to the Lord.
Even a child maketh himself known by his doings.
Whether his work be pure, and whether it be right.
The hearing ear, and the seeing eye,

The Lord hath made even both of them.
Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.

PROVERBS 23: 29-35.

Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;
They that go to seek out mixed wine.
Look not thou upon the wine when it is red,
When it giveth its colour in the cup,
When it goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange things,
And thine heart shall utter froward things.
Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
They have stricken me, shalt thou say, and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

XLVII. WORDS OF WISDOM.

PROVERBS 22: 1-29.

A good name is rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and the poor meet together:
The Lord is the maker of them all.
A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.
The reward of humility and the fear of the Lord
Is riches, and honour, and life.
Thorns and snares are in the way of the froward:
He that keepeth his soul shall be far from them.
Train up a child in the way he should go,
And even when he is old he will not depart from it.
The rich ruleth over the poor,
And the borrower is servant to the lender.

He that soweth iniquity shall reap calamity:
And the rod of his wrath shall fail.
He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.
Cast out the scorner, and contention shall go out;
Yea, strife and ignominy shall cease.
He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.
The eyes of the Lord preserve him that hath knowledge,
But he overthroweth the words of the treacherous man.

The sluggard saith, There is a lion without:
I shall be murdered in the streets.
The mouth of strange women is a deep pit:
He that is abhorred of the Lord shall fall therein.
Foolishness is bound up in the heart of a child;
But the rod of correction shall drive it far from him.
He that oppresseth the poor to increase his gain,
And he that giveth to the rich, cometh only to want.

Incline thine ear, and hear the words of the wise,
And apply thine heart unto my knowledge.
For it is a pleasant thing if thou keep them within thee,
If they be established together upon thy lips.
That thy trust may be in the Lord,
I have made them known to thee this day, even to thee.
Have I not written unto thee excellent things
Of counsels and knowledge;
To make thee know the certainty of the words of truth,
That thou mayest carry back words of truth to them that send thee?

Rob not the poor, because he is poor,
Neither oppress the afflicted in the gate:
For the Lord will plead their cause,
And despoil of life those that despoil them.
Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go:
Lest thou learn his ways,
And get a snare to thy soul.

Be thou not one of them that strike hands,
Or of them that are sureties for debts:
If thou hast not wherewith to pay,
Why should he take away thy bed from under thee?
Remove not the ancient landmark,
Which thy fathers have set.
Seest thou a man diligent in his business? he shall stand before
kings;
He shall not stand before mean men.

XLVIII. WISDOM PROVERBS.

PROVERBS 27: 1-12.

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.
A stone is heavy, and the sand weighty;
But a fool's vexation is heavier than them both.
Wrath is cruel, and anger is outrageous;
But who is able to stand before jealousy?
Better is open rebuke
Than love that is hidden.

Faithful are the wounds of a friend:
But the kisses of an enemy are profuse.
The full soul loatheth an honeycomb:
But to the hungry soul every bitter thing is sweet.
As a bird that wandereth from her nest,
So is a man that wandereth from his place.
Ointment and perfume rejoice the heart:
So doth the sweetness of a man's friend that cometh of hearty counsel.

Thine own friend, and thy father's friend, forsake not;
And go not to thy brother's house in the day of thy calamity:

Better is a neighbour that is near than a brother far off.
My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
A prudent man seeth the evil, and hideth himself:
But the simple pass on, and suffer for it.

PROVERBS 28: 16-28.

The prince that lacketh understanding is also a great oppressor:
But he that hateth covetousness shall prolong his days.
A man that is laden with the blood of any person
Shall flee unto the pit; let no man stay him.
Whoso walketh uprightly shall be delivered:
But he that is perverse in his ways shall fall at once.
He that tilleth his land shall have plenty of bread:
But he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings:
But he that maketh haste to be rich shall not be unpunished.
To have respect of persons is not good:
Neither that a man should transgress for a piece of bread.
He that hath an evil eye hasteth after riches.
And knoweth not that want shall come upon him.
He that rebuketh a man shall afterward find more favour
Than he that flattereth with the tongue.

Whoso robbeth his father or his mother, and saith, It is no transgression;
The same is the companion of a destroyer.
He that is of a greedy spirit stirreth up strife:
But he that putteth his trust in the Lord shall be made fat.
He that trusteth in his own heart is a fool:
But whoso walketh wisely, he shall be delivered.
He that giveth unto the poor shall not lack:
But he that hideth his eyes shall have many a curse.
When the wicked rise, men hide themselves:
But when they perish, the righteous increase.

XLIX. THE WISE AND VIRTUOUS WOMAN.

PROVERBS 31: 10-31.

A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.

She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.

Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue

She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.

L. THE EARTH'S FUTURE.

ISAIAH 35: 1-10. The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompence of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes.

And an high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

ISAIAH 26: 2-4. Open ye the gates, that the righteous nation which keepeth truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is an everlasting rock.

LI. GOD'S GREATNESS AND MAN'S FEEBLENESS.

ISAIAH 40: 1-31. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the Lord's hand double for all her sins.

The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord God will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgement, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The graven image, a workman melted it, and the goldsmith spreadeth it over with gold, and casteth for it silver chains.

He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to set up a graven image, that shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth princes to nothing; he maketh the judges of the earth as vanity. Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth: moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. To whom then will ye liken me, that I should be equal to him? saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed away from my God? Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

LII. THE SUFFERING, SYMPATHIZING SAVIOUR.

ISAIAH 53: 1-12. Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was

wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgement he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

MATT. 8: 14-17. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him. And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

LIII. PARDON, SATISFACTION, REST.

ISAIAH 55: 1-13. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which

satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

JOHN 7:37-39. Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

MATT. 11:28-30. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

LIV. THE GLORIOUS KINGDOM FORETOLD.

ISAIAH 60:1-22. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: they all gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be carried in the arms. Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba: they shall bring gold and frankincense, and shall proclaim the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of the Lord thy God, and for the Holy One of Israel, because he hath glorified thee.

And strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led with them. For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together; to beautify the place of my sanctuary, and I will make the place of my feet glorious. And the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations.

And thou shalt know that I the Lord am thy saviour, and thy re-

deemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified. The little one shall become a thousand, and the small one a strong nation: I the Lord will hasten it in its time.

LV. THE ANOINTING FOR SERVICE.

ISAIAH 61: 1-11. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves.

For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess double: everlasting joy shall be unto them. For I the Lord love judgement, I hate robbery with iniquity; and I will give them their

recompence in truth, and I will make an everlasting covenant with them. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

ISAIAH 62: 1-5. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

LVI. INDIVIDUAL RESPONSIBILITY.

EZEK. 18: 19-32. Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the

wicked? saith the Lord God: and not rather that he should return from his way, and live?

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live.

LVII. CALL TO REPENTANCE.

EZEK. 33: 8-20. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then should we live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked;

but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness: neither shall he that is righteous be able to live thereby in the day that he sinneth.

When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

LVIII. THE PROMISE OF THE HOLY SPIRIT.

JOEL 2:15-32. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the old men, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the peoples, Where is their God?

Then was the Lord jealous for his land, and had pity on his people.

And the Lord answered and said unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith:

and I will no more make you a reproach among the nations: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, his forepart into the eastern sea, and his hinder part into the western sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land, be glad and rejoice; for the Lord hath done great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else: and my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem there shall be those that escape, as the Lord hath said, and among the remnant those whom the Lord doth call.

LIX. PEACE AMONG THE NATIONS.

MICAH 4: 1-13. But in the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let

us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the peoples will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven away, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even for ever.

And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem. Now why dost thou cry out aloud? Is there no king in thee, is thy counsellor perished, that pangs have taken hold of thee as of a woman in travail? Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon; there shalt thou be rescued; there shall the Lord redeem thee from the hand of thine enemies. And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see its desire upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he hath gathered them as the sheaves to the threshing-floor.

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many peoples: and thou shalt devote their gain unto the Lord, and their substance unto the Lord of the whole earth.

LX. THE PROPHET'S VISION OF GOD.

HABAKKUK 3:2-19.

O Lord, I have heard the report of thee, and am afraid:

O Lord, revive thy work in the midst of the years,

In the midst of the years make it known;
In wrath remember mercy.
God came from Teman,
And the Holy One from mount Paran.

His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had rays coming forth from his hand:
And there was the hiding of his power.
Before him went the pestilence,
And fiery bolts went forth at his feet.

He stood, and measured the earth;
He beheld, and drove asunder the nations:
And the eternal mountains were scattered,
The everlasting hills did bow;
His goings were as of old.
I saw the tents of Cushan in affliction:
The curtains of the land of Midian did tremble.
Was the Lord displeased against the rivers?
Was thine anger against the rivers,
Or thy wrath against the sea,
That thou didst ride upon thine horses,
Upon thy chariots of salvation?

Thy bow was made quite bare;
The oaths to the tribes were a sure word.
Thou didst cleave the earth with rivers.
The mountains saw thee, and were afraid;
The tempest of waters passed by:
The deep uttered his voice,
And lifted up his hands on high.

The sun and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.
Thou didst march through the land in indignation,
Thou didst thresh the nations in anger.

Thou wentest forth for the salvation of thy people,
For the salvation of thine anointed;
Thou woundedst the head out of the house of the wicked,
Laying bare the foundation even unto the neck.
Thou didst pierce with his own staves the head of his warriors:
They came as a whirlwind to scatter me:
Their rejoicing was as to devour the poor secretly.
Thou didst tread the sea with thine horses,
The heap of mighty waters.

I heard, and my belly trembled,
My lips quivered at the voice;
Rottenness entered into my bones, and I trembled in my place:
That I should rest in the day of trouble,
When it cometh up against the people which invadeth him in troops.
For though the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength.

LXI. IN THE LAST DAYS.

MAL. 2: 17. Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? In that ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or where is the God of judgement?

MAL. 3: 1-5, 13-18. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand

when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years. And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages.

Your words have been stout against me, saith the Lord. Yet ye say, Wherein have we spoken against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and are delivered.

Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

MAL. 4: 1-6. For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I do make, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgements. Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

LXII. CAIN AND ABEL.

GEN. 4: 2-14. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.

LXIII. THE VISIONS AND THE REALITIES OF JOSEPH'S YOUTH.

GEN. 37: 3-36. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go now, see whether it be well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they are feeding the flock. And the man said, They are departed hence: for I heard them say, Let us go to Dothan.

And Joseph went after his brethren, and found them in Dothan. And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and delivered him out of their hand; and said, Let us not take his life. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph of his coat, the coat of many colours that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our

brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him.

And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces.

And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son mourning. And his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

LXIV. JOSEPH PRESERVES HIS INTEGRITY.

GEN. 39:2-23. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my

hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. And she laid up his garment by her, until his master came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. But the Lord was with Joseph, and shewed kindness unto him, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand, because the Lord was with him; and that which he did, the Lord made it to prosper.

LXV. PHARAOH'S DREAM.

GEN. 41:1-16. And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven kine, well favoured and fatfleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed;

and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

LXVI. JOSEPH EXPLAINS PHARAOH'S DREAM.

GEN. 41:17-36. And Pharaoh spake unto Joseph, In my dream, behold, I stood upon the brink of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in the reed-grass: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but

they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears swallowed up the seven good ears: and I told it unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven lean and ill favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath shewed unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

LXVII. JOSEPH HONORED.

GEN. 41:37-57. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh

said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On.

And Joseph went out over the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph laid up corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the year of famine came, which Asenath the daughter of Poti-phera priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For, said he, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction. And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, and the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because the famine was sore in all the earth.

LXVIII. JOSEPH'S BRETHREN GO INTO EGYPT.

GEN. 42: 1-9, 17-26, 29-38. Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons, Why do ye look one upon an-

other? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams.

And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry corn for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore also, behold, his blood is required. And they knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus was it done unto them. And they laded their asses with their corn, and departed thence.

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them: saying, The man, the lord of the land, spake roughly with us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men;

leave one of your brethren with me, and take corn for the famine of your houses, and go your way: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

LXIX. JOSEPH MAKES KNOWN HIMSELF TO HIS BRETHREN.

GEN. 43:1, 2, 13, 14, 16, 17, 27, 28. And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they said, Thy servant our father is well, he is yet alive. And they bowed the head, and made obeisance.

[Joseph detains Benjamin, and orders the others to return home.]

GEN. 44:18-34. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even

as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father.

GEN. 45: 4, 24-28. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to

carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

LXX. JACOB VISITS EGYPT.

GEN. 46:1-7. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

GEN. 47:1-10, 28-31. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the

years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

GEN. 50:12-21. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a buryingplace, of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. And they sent a message unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil: and now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

LXXI. RUTH, THE FAITHFUL.

RUTH 1:1-11, 14-19. And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he,

and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband. Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each of you to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Nay, but we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me?

And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her god: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me. And when she saw that she was stedfastly minded to go with her, she left speaking unto her. So they two went until they came to Beth-lehem.

RUTH 2:1-12. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came and gleaned in the field after the reapers: and her

hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech. And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, Let me glean, I pray you, and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, save that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thy sight, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord, the God of Israel, under whose wings thou art come to take refuge.

LXXII. SAMUEL, OR YOUTHFUL PIETY.

I. SAM. 1: 21-28. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman tarried and gave her son suck, until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the

house of the Lord in Shiloh: and the child was young. And they slew the bullock, and brought the child to Eli. And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore I also have granted him to the Lord; as long as he liveth he is granted to the Lord. And he worshipped the Lord there.

I. SAM. 2:18-21. But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which was lent to the Lord. And they went unto their own home. And the Lord visited Hannah, and she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

I. SAM. 3:1-8, 19. And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, (now his eyes had begun to wax dim, that he could not see,) and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of the Lord, where the ark of God was; that the Lord called Samuel: and he said, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that the Lord had called the child.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

LXXIII. ELIJAH FED BY RAVENS.

I. KINGS 17:1-16. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord, the God of Israel, liveth,

before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the Lord, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house, did eat many days. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

LXXIV. ELIJAH MEETS AHAB THE KING.

I. KINGS 18:1-24. And it came to pass after many days, that the word of the Lord came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And the famine was sore in Samaria. And Ahab called Obadiah, which was over the household.

(Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? And he answered him, It is I: go, tell thy lord, Behold, Elijah is here. And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came near unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if

Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

LXXV. ELIJAH MEETS THE FALSE PROPHETS.

I. KINGS 18:25-46. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrells with water, and pour it on the burnt offering, and on the wood. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did

it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

LXXVI. ELIJAH'S DESPONDENCY AND ITS CURE.

I. KINGS 19:1-21. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his

servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord, the God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay:

and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

LXXVII. ELIJAH REBUKES AHAB.

I. KINGS 21:1-21. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, and that dwelt with Naboth. And she wrote in the letters, saying, Pro-

claim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him, that he die. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them.

They proclaimed a fast, and set Naboth on high among the people. And the two men, sons of Belial, came in and sat before him: and the men of Belial bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? and thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the Lord. Behold, I will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every man child, and him that is shut up and him that is left at large in Israel.

LXXVIII. ELIJAH CALLS DOWN FIRE FROM HEAVEN.

II. KINGS 1: 1-17. And Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers,

and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this sickness. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from the bed whither thou art gone up, but shalt surely die. And Elijah departed. And the messengers returned unto him, and he said unto them, Why is it that ye are returned? And they said unto him, There came up a man to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it because there is no God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die. And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of the hill. And he spake unto him, O man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. And again he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and consumed the two former captains of fifty with their fifties: but now let my life be precious in thy sight.

And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch

as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die. So he died according to the word of the Lord which Elijah had spoken. And Jehoram began to reign in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

LXXIX. ELIJAH'S TRANSLATION.

II. KINGS 2: 1-18. And it came to pass, when the Lord would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me as far as Beth-el. And Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

And Elijah said unto him, Tarry here, I pray thee; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither: and Elisha went over.

And when the sons of the prophets which were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?

LXXX. ESTHER IS CHOSEN QUEEN.

ESTHER 2:1-9, 15-18. After these things, when the wrath of king Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a

Benjamite; who had been carried away from Jerusalem with the captives which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter. So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was taken into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with her portions, and the seven maidens, which were meet to be given her, out of the king's house: and he removed her and her maidens to the best place of the house of the women.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

LXXXI. HAMAN'S CONSPIRACY.

ESTHER 3:1-15. After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman: for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, Why trans-

gressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries.

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring.

And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. A copy of the writing, that the decree should be given out in every province, was published unto all the peoples, that they should be ready against that day. The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the palace: and the king and Haman sat down to drink; but the city of Shushan was perplexed.

LXXXII. ESTHER'S HEROIC RESOLUTION.

ESTHER 4: 1-17. Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry: and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him: but he received it not.

Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to shew it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people. And Hathach came and told Esther the words of Mordecai.

Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying: All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this? Then Esther bade them return answer

unto Mordecai, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

ESTHER 5: 1-14. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom. And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that it may be done as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said. Then went Haman forth that day joyful and glad of heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife.

And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see

Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

LXXXIII. PRIDE GOES BEFORE A FALL.

ESTHER 6:1-14. On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman said in his heart, To whom would the king delight to do honour more than to myself?

And Haman said unto the king, For the man whom the king delighteth to honour, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hastened to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him. While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

ESTHER 7:1-10. So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage. Then spake king Ahasuerus and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, Will he even force the queen before me in the house? As the word went out of the king's mouth, they covered Haman's face. Then said Harbonah, one of the chamberlains that were before the king, Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

LXXXIV. ESTHER SAVES HER PEOPLE.

ESTHER 8:2-11, 14-17. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life.

So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the palace. And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a

robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews had fallen upon them.

ESTHER 9:1-4. Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them; the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces: for the man Mordecai waxed greater and greater.

LXXXV. DANIEL'S TEMPERATE YOUTH.

DAN. 1:1-21. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's meat, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand be-

fore the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find favour and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the youths which are of your own age? so should ye endanger my head with the king. Then said Daniel to the steward, whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants. So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat. So the steward took away their meat, and the wine that they should drink, and gave them pulse.

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

LXXXVI. DANIEL INTERPRETS THE KING'S VISION.

DAN. 2: 25-49. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children

of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee to rule over them all: thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided

kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel was in the gate of the king.

LXXXVII. THE THREE HEBREWS IN THE FURNACE.

DAN. 3: 1, 2, 4-6, 8, 12-30. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cor-

net, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews.

There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste:

he spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them.

Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

LXXXVIII. DANIEL IN THE LION'S DEN.

DAN. 6: 1-28. It pleased Darius to set over the kingdom an hundred and twenty satraps, which should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents

of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the interdict.

And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God. Then they came near, and spake before the king concerning the king's interdict; Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice: the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou

servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end: he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

LXXXIX. DANIEL'S VISION OF THE FUTURE.

DAN. 7: 1-28. In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this

I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

As for me Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and concerning the ten horns that were on his head, and the other horn which came up, and before which three fell; even that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgement shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Here is the end of the matter. As for me Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart.

XC. THE BIRTH OF JESUS.

LUKE 2: 8-20, 22, 25-32. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found

both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord.

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

MATT. 2: 1-15. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem,

and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appear-eth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

XCI. THE CHILDHOOD OF JESUS.

LUKE 2: 40-52. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I

must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

XCII. NATURE OF THE KINGDOM OF GOD.—SELECTIONS.

MATT. 3: 1-3. And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

LUKE 3: 15-18. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire. With many other exhortations therefore preached he good tidings unto the people.

MARK 1: 14, 15. Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

MATT. 9: 35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom.

JOHN 18: 36, 37. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that

I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

I. COR. 4: 20. For the kingdom of God is not in word, but in power.

LUKE 17: 20, 21. And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

ROM. 14: 17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.

XCIIL. BLESSINGS OF THE KINGDOM.

MATT. 5: 1-20. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but

to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

XCIV. NEW LIGHT ON OLD LAWS.

MATT. 5: 21-48. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand

causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

XCV. ALMS AND PRAYERS OF THE KINGDOM.

MATT. 6: 1-18. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that **they**

may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

XCVI. TREASURES OF THE KINGDOM.

MATT. 6: 19-34. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that

is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

XCVII. GOLDEN RULE OF THE KINGDOM.

MATT. 7: 1-12. Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and

it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

XCVIII. A GOOD LIFE, AND THE KINGDOM.

MATT. 7: 13-29. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

XCIX. PARABLES OF THE KINGDOM. (I.)

MATT. 13: 1-23. On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous

men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

C. PARABLES OF THE KINGDOM. (II.)

MATT. 13:24-58. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is

like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;

I will utter things hidden from the foundation of the world.

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished these parables, he departed thence. And coming into his own country he taught them

in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

CI. RICHES AND THE KINGDOM.

MATT. 19: 16-30. And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible.

Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a

hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last.

MATT. 20: 1-16. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplāce idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny.

And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

CII. MUST BE BORN AGAIN TO ENTER THE KINGDOM.

JOHN 3: 1-15. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believed not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life.

I. JOHN 5:1. Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

CIII. CHILDREN AND THE KINGDOM.

MATT. 18: 1-14. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or foot causeth thee to

stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

LUKE 18: 15-17. And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

CIV. A LOVING FATHER AND A WAYWARD SON.

LUKE 15: 11-32. And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

PSALM 103: 12-18.

As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the Lord is from everlasting to everlasting upon
 them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.

CV. WATCHFULNESS COMMANDED.

MATT. 24: 30-51. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

MATT. 25: 1-13. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bride-

groom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

CVI. FAITHFULNESS REWARDED.

MATT. 25: 14-30. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not

sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

CVII. LOVE AND FORGIVENESS.

LUKE 7: 37-50. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

CVIII. THE FOOLISH RICH MAN.

LUKE 12:13-21. And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

CIX. MY NEIGHBOR.

LUKE 10:25-37. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner

a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

CX. THE LIGHT AND LIFE OF THE WORLD.

JOHN 1:1-14. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light.

There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

JOHN 8:12-20, 26-36, 51. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye

judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.

Verily, verily, I say unto you, If a man keep my word, he shall never see death.

JOHN 3: 16, 17. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

CXI. THE FATHER AND THE SON.

JOHN 5: 19-47. Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For

the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father.

He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light.

But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

How can ye believe, which receive glory one of another, and the

glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom **ye** have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

CXII. THE BREAD OF LIFE. (I.)

JOHN 6: 22-40. On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from

heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

CXIII. THE BREAD OF LIFE. (II.)

JOHN 6:41-69. The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?

Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life.

I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.

CXIV. FORGIVENESS.

MATT. 18:15-35. And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith

to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then the lord called unto him, and saith to him, thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

CXV. GOD ANSWERS PRAYER.

LUKE 11:1-13. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one

that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

LUKE 18: 1-8. And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

CXVI. THE COMPASSION OF JESUS.

JOHN 8: 1-11. And they went every man unto his own house: but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

But when they continued asking him, he lifted up himself, and said unto them, He that it without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left

alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

JOHN 21:15-23. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?

CXVII. MARY AND MARTHA.

LUKE 10:38-42. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about

much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

CXVIII. THE WIDOW'S MITE.

MARK 12: 41-44. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

CXIX. JOY IN HEAVEN OVER PENITENT SINNERS.

LUKE 15: 3-10. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

CXX. HUMILITY.

LUKE 14:7-11. And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

CXXI. THE KING'S FEAST.

MATT. 22:1-14. And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

CXXII. PERSONAL RESPONSIBILITY.

LUKE 19:11-26. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?

And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

CXXIII. THE GRAIN OF WHEAT.

JOHN 12:20-50. Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and

Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them. But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah said again,

He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,
And should turn,

And I should heal them.

These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be

put out of the synagogue: for they loved the glory of men more than the glory of God.

And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me.

I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

CXXIV. THE TWO SACRAMENTS.

MATT. 28:16-20. But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

MATT. 26:26-30. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out unto the mount of Olives.

I. COR. 11:23-26. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake

it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

CXXV. THE GOOD SHEPHERD.

JOHN 10: 1-16. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

PSALM 23: 1-6.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

CXXVI. LOVE, PEACE, AND HEAVEN.

JOHN 13: 34, 35. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

JOHN 14: 1-31. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If

ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.

I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

CXXVII. DIVINE UNION.

JOHN 15:1-25. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have

spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause.

CXXVIII. COMFORT, GUIDANCE, AND VICTORY.

JOHN 15:26, 27. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

JOHN 16:1-33. These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves con-

cerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

His disciples say, Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

CXXIX. SPIRITUAL UNITY AND GLORY OF GOD'S PEOPLE.

JOHN 17:1-26. These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the

only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee.

Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world.

Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the

world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

CXXX. THE TRANSFIGURATION OF CHRIST.

MATT. 16:28. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

MATT. 17:1-20. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and

said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

CXXXI. THE EVANGEL OF CREATION.

ROM. 8:18-25. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it.

CXXXII. HEROIC SACRIFICE DEMANDED.

LUKE 9:23-26, 57-62. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels.

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son

of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

MATT. 28:18-20. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

MARK 9:43-47. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell.

ROM. 1:13-16. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

CXXXIII. GOOD WORKS REWARDED.

LUKE 14:12-14. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou mak-

est a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

MATT. 10: 40-42. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

MATT. 25: 31-46. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

CXXXIV. RESURRECTION OF JESUS.

JOHN 20:1-31. Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they

saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

CXXXV. ASCENSION DAY.

LUKE 24: 49-53. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

ACTS 1: 1-14. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the

things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

CXXXVI. PENTECOST.

ACTS 2: 1-21, 36-47. And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all

amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel;

And it shall be in the last days, saith God,

I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams:

Yea and on my servants and on my handmaidens in those days

Will I pour forth of my Spirit; and they shall prophesy.

And I will shew wonders in the heaven above,

And signs on the earth beneath;

Blood, and fire, and vapour of smoke:

The sun shall be turned into darkness,

And the moon into blood,

Before the day of the Lord come,

That great and notable day:

And it shall be, that whosoever shall call on the name of the Lord shall be saved.

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other

words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

CXXXVII. GOD IS NO RESPECTER OF PERSONS.

ACTS 10: 23-48. And on the morrow he [Peter] arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.

And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

JOHN 4:19-24. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth.

CXXXVIII. PAUL'S CONVERSION.

ACTS 26: 2-18. I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

CXXXIX. JUSTIFICATION BY FAITH IN JESUS CHRIST.

ROM. 3: 21-26. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

ROM. 5: 1-21. Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.

But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass

of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

And not as through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.

For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

CXL. PEACE, SONSHIP, AND VICTORY IN JESUS CHRIST.

ROM. 8: 1-17, 26-39. There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you.

But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

So then, brethren, we are debtors, not to the flesh, to live after the

flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CXLI. CONSECRATION FOLLOWED BY A GOOD LIFE.

ROM. 12: 1-21. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God,

which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another.

Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

CXLII. PATRIOTISM.

ROM. 13: 1-14. Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth

the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil.

And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake.

For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CXLIII. EDIFY ONE ANOTHER; BE PATIENT WITH THE WEAK.

ROM. 14: 1-16, 19-23. But him that is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not: and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make

him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind.

He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the living.

But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall confess to God.

So then each one of us shall give account of himself to God.

Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of.

So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

ROM. 15: 1-7. Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience

and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God.

CXLIV. THE CHURCH THE BODY OF CHRIST.

I. COR. 12:4-31. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but

God tempered the body together, giving more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it.

Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

CXLV. LOVE, THE GREATEST THING IN THE WORLD.

I. COR. 13: 1-13. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.

But now abideth faith, hope, love, these three; and the greatest of these is love.

I. COR. 14: 1. Follow after love; yet desire earnestly spiritual gifts.

CXLVI. CHRIST'S RESURRECTION THE PLEDGE OF OURS.

I. COR. 15: 1-28. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.

Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all au-

thority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

CXLVII. THE NATURE OF OUR RESURRECTION.

I. COR. 15: 35-58. But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual.

The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit corruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CXLVIII. THE CHANGED LIFE.

II. COR. 3:12-18. Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

II. COR. 4:1-18. Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we

are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CXLIX. GOD'S PARTNERS.

II. COR. 5: 11-21. Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto

himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.

II. COR. 6: 1-10. And working together with him we intreat also that ye receive not the grace of God in vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee: behold, now is the acceptable time; behold, now is the day of salvation): giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

I. COR. 7: 20-24. Let each man abide in that calling wherein he was called. Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

CL. CHRISTIAN BENEVOLENCE.

I. COR. 16: 1-5. Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me. But I will come unto you.

II. COR. 9:1-15. For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

CLI. GRACE SUFFICIENT.

II. COR. 12:1-10. I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not: God knoweth), such a one caught up even to the third heaven. And I know such a man (whether

in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.

Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

CLII. CRUCIFIED IN CHRIST, BUT LIVING UNTO GOD.

GAL. 2: 19-21. For I through the law died unto the law, that I might live unto God. I have been crucified with Christ: yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

GAL. 5: 22-26. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

GAL. 6: 1-18. Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think-

eth himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how large letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.

From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

CLIII. FILLED WITH GOD'S FULLNESS.

EPH. 2:12-22. That ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came

and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father.

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

EPH. 3:14-21. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

EPH. 4:30-32. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

EPH. 5:1, 2. Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.

CLIV. FAMILY DUTIES.

EPH. 5:22-33. Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything.

Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

EPH. 6:1-18. Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal

taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

CLV. JOYFUL PROGRESS AND SUFFICIENCY IN CHRIST.

PHIL. 1: 21. For to me to live is Christ, and to die is gain.

PHIL. 3: 12-21. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk.

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

PHIL. 4: 1, 4-20. Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

But I rejoyce in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction.

And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever. Amen.

CLVI. EXALTATION OF HUMAN NATURE IN CHRIST.

HEB. 1: 1-4. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.

COL. 1: 12-20. Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered

us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens.

EPH. 4:4-15. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith,

When he ascended on high, he led captivity captive,

And gave gifts unto men.

(Now this, He ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ.

PHIL. 2:5-11. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fash-

ion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

COL. 3:1-4. If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.

CLVII. THE VICTORIES OF FAITH.

HEB. 11:1-8, 13-16, 24-40. Now faith is the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such

things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days.

By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

I. JOHN 5: 4, 5. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our

faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

CLVIII. TRIALS BRING FRUITS AND FELLOWSHIP.

HEB. 12:1-15, 22-29. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls.

Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reprov'd of him;

For whom the Lord loveth he chasteneth,

And scourgeth every son whom he receiveth.

It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.

Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled.

Ye are come unto mount Zion, and unto the city of the living God.

the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

HEB. 13:1-3. Let love of the brethren continue. Forget not to shew love unto strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them.

I. PET. 1:6, 7. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ.

I. PET. 4: 12-14. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you.

CLIX. PRACTICAL RELIGION.

JAS. 1:19-27. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of wick-

edness, receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

JAS. 2:1-9. My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do not they blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.

JAS. 3: 3-18. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed,

and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing.

My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

CLX. FAITH WITHOUT WORKS IS DEAD.

JAS. 2:14-26. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one; thou doest well: the devils also believe, and shudder.

But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

JAS. 5:1-20. Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgement.

Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.

Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

CLXI. BEHOLD WHAT MANNER OF LOVE.

I. JOHN 3:1-24. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth.

Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his command-

ment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

CLXII. GOD IS LOVE.

I. JOHN 4:1-21. Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth

not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

CLXIII. THE LAMB AND HIS FOLLOWERS.

REV. 5:1-14. And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen.

And the elders fell down and worshipped.

REV. 7: 9-17. After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

CLXIV. THE NEW JERUSALEM.

REV. 21: 1-19, 21-27. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcom-

eth shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones.

And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

CLXV. THE RIVER OF THE WATER OF LIFE.

REV. 22: 1-21. And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the bride say, Come. And he that heareth, let

him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

CLXVI. THE SABBATH.

EX. 20:8-11. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

ISA. 56:2, 6, 7. Blessed is the man that doeth this, and the son of man that holdeth fast by it; that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. . . . Also the strangers, that join themselves to the Lord, to minister unto him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast by my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples.

ISA. 58:13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of the Lord honourable; and shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed

thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

MATT. 12: 10-13. And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

MARK 2: 27, 28. And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.

MATT. 28: 1, 2, 5-7. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake. . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead.

HEB. 4: 8-10. For if Jesus * had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his.

CLXVII. BEWARE OF THE LUSTS OF THE FLESH.

ROM. 8: 5-9. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you.

*Marginal reading.

GAL. 5: 16-21, 24-26. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God.

And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another.

JUDE 17-19. But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit.

MARK 7: 21-23. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

JAS. 1: 14, 15. Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.

MATT. 5: 27, 28. Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

MATT. 19: 9. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

II. TIM. 2:21, 22. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.

TITUS 2:11-14. For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

ROM. 13:14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CLXVIII. BEWARE OF WORLDLINESS.

I. JOHN 2:15-17. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

I. TIM. 6:6-12. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal.

MARK 4: 18, 19. These are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

II. TIM. 3: 1-7. But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth.

JAS. 4: 13-17. Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

JAS. 5: 1-5. Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.

I. TIM. 4: 7, 8. Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

CLXIX. BEWARE OF PHARISEEISM.

MATT. 23: 1-15, 23-39. Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,

and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CLXX. BE JUST AND KIND TO THE POOR AND NEEDY.

DEUT. 24: 14, 15. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land and within thy gates: in his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

EX. 22: 22-25. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him usury.

ISA. 5: 8, 9. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the

midst of the land! In mine ears saith the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

JER. 22: 13-17. Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbour's service without wages, and giveth him not his hire; that saith, I will build me a wide house and spacious chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. Shalt thou reign, because thou strivest to excel in cedar? did not thy father eat and drink, and do judgement and justice? then it was well with him. He judged the cause of the poor and needy; then it was well. Was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

EZEK. 22: 27-31. I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey; to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the fence, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord God.

COL. 3: 12-17. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

PART III.

SELECT HYMNS AND SACRED
SONGS

EDITED BY

J. H. RUEBUSH

CO-EDITOR OF "FOUNTAIN OF PRAISE," "PEARLS OF TRUTH IN SONGS,"
"CROWNING DAY," "THE SACRED HYMNAL," ETC.



HYMNS AND SACRED SONGS

FOREWORDS TO THE HYMNS AND SONGS.

This collection of hymns, sacred songs, and music has been drawn from a wide range of authors. It includes over one hundred hymns among the best in our language, many of which have been sung by the church universal, and are still so sung, and will continue to be sung till the millennium. Among the others are many of the most popular sacred songs of recent times, and some which have been written for this book.

In its sufficiency to meet the tastes and needs of both old and young, and in its adaptation to the purpose for which it is made, it is believed that this collection excels any other now before the public.

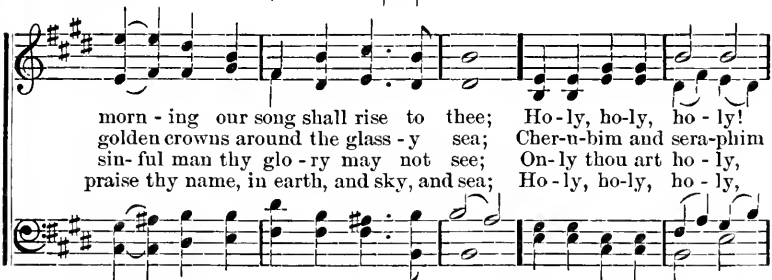
MANUAL OF FAMILY WORSHIP.

1 NICÆA 11s, 12s & 10s.

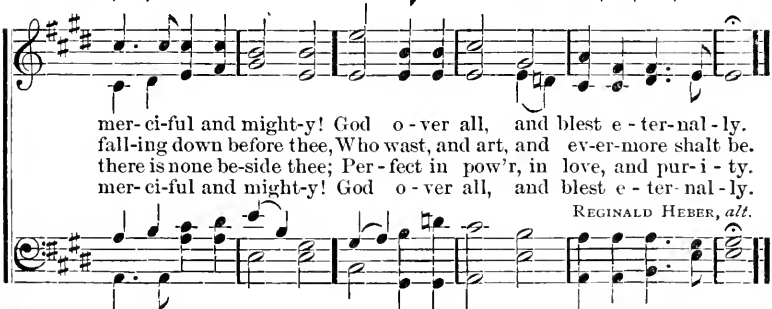
JOHN B. DYKES.



1. Ho-ly, ho-ly, ho - ly! Lord God Al-might - y! Ear-ly in the
 2. Ho-ly, ho-ly, ho - ly! all the saints a-dore thee, Casting down their
 3. Ho-ly, ho-ly, ho - ly! tho' the darkness hide thee, Tho' the eye of
 4. Ho-ly, ho-ly, ho - ly! Lord God Al-might - y! All thy works shall



morn - ing our song shall rise to thee; Ho-ly, ho-ly, ho - ly!
 golden crowns around the glass - y sea; Cher-u-bim and sera-phim
 sin-ful man thy glo - ry may not see; On-ly thou art ho - ly,
 praise thy name, in earth, and sky, and sea; Ho-ly, ho-ly, ho - ly,

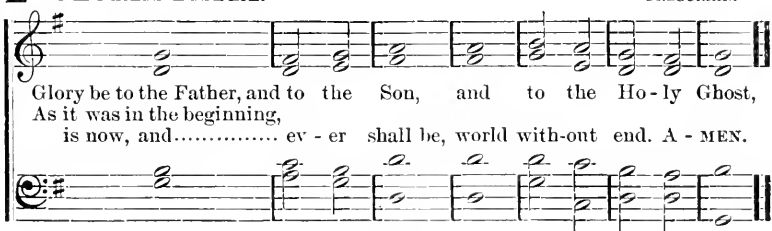


mer-ci-ful and might-y! God o-ver all, and blest e-ter-nal-ly.
 fall-ing down before thee, Who wast, and art, and ev-er-more shalt be.
 there is none be-side thee; Per-fect in pow'r, in love, and pur-i-ty.
 mer-ci-ful and might-y! God o-ver all, and blest e-ter-nal-ly.

REGINALD HEBER, *alt.*

2 GLORIA PATRI.

GREGORIAN.

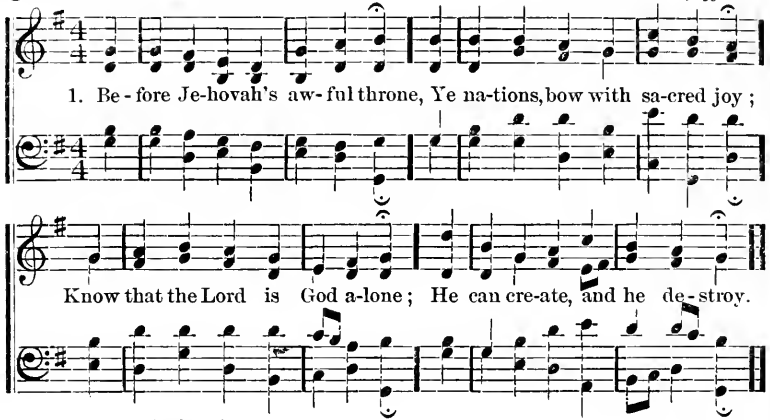


Glory be to the Father, and to the Son, and to the Ho-ly Ghost,
 As it was in the beginning,
 is now, and..... ev - er shall be, world with-out end. A - MEN.

WORSHIP.

3 OLD HUNDRED. L. M.

GUILLUAME FRANC, 1550



1. Be-fore Je-hovah's aw-ful throne, Ye na-tions, bow with sa-cred joy ;
Know that the Lord is God a-lone ; He can cre-ate, and he de-destroy.

Psalm 100.

- 2 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to his fold again.
- 3 We are his people, we his care—
Our souls, and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to thy name?
- 4 We'll crowd thy gates with thank-ful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.
- 5 Wide as the world is thy command;
Vast as eternity thy love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move.
- 4 *All men Invite to praise God.*
From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.
- 2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.
- 3 Your lofty themes, ye mortals, bring;
In songs of praise divinely sing;
The great salvation loud proclaim,
And shout for joy the Saviour's name.
- 4 In every land begin the song;
To every land the strains belong;
In cheerful sounds all voices raise,
And fill the world with loudest praise.
- 5 THE Lord is King! lift up thy voice,
O earth, and all ye heavens, rejoice!
From world to world the joy shall ring,
The Lord omnipotent is King
- 2 The Lord is King! who then shall dare
Resist his will, distrust his care?
Holy and true are all his ways:
Let every creature speak his praise.
- 3 The Lord is King! exalt your strains,
Ye saints, your God, your Father reigns!
One Lord, one empire, all secures:
He reigns,—and life and death are yours.
- 4 Oh, when his wisdom can mistake,
His might decay, his love forsake,
Then may his children cease to sing,—
The Lord omnipotent is King!

ISAAC WATTS, 1713.

ISAAC WATTS.

WORSHIP.

6 WILMOT. 8s & 7s.

CARL MARIA VON WEBER, 1732-1826.



1. Praise the Lord; ye heavens! adore him; Praise him, angels in the height!
2. Praise the Lord, for he hath spoken; Worlds his mighty voice obeyed.
3. Praise the Lord, for he is glorious; Nev-er shall his prom-ise fail;
4. Praise the God of our sal-va-tion, Hosts on high! his power proclaim;



Sun and moon! re-joice be-fore him; Praise him, all ye stars of light!
Laws, which never shall be bro-ken, For their guidance he hath made.
God hath made his saints victorious; Sin and death shall not prevail.
Heav-en and earth, and all creation! Laud and magni-fy his name.

JOHN KEMPTHORNE, 1810.

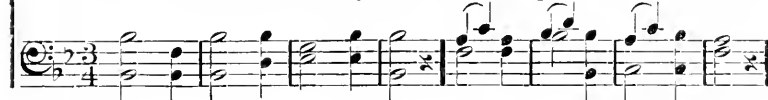


7 HORTON. 7s.

XAVIER SCHNEIDER VON WARTENSEE, 1786.



1. Thank and praise Je-hovah's name; For his mer-cies, firm and sure,
2. Let the ransomed thus re-joice, Gathered out of ev-'ry land;
3. Praise him, ye who know his love; Praise him from the depths beneath;
4. For his truth and mer-cy stand, Past, and present, and to be,



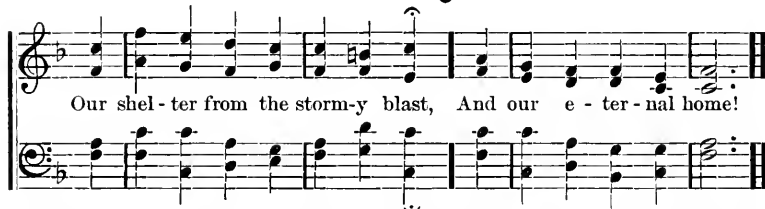
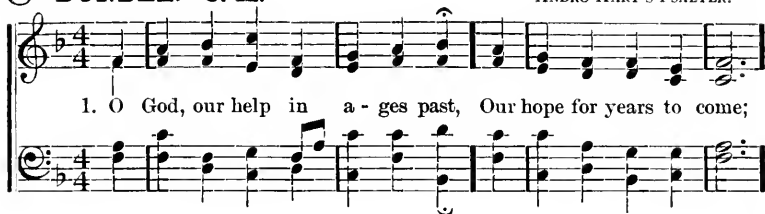
From e-ter-ni-ty the same To e-ter-ni-ty en-dure.
As the peo-ple of his choice, Plucked from the destroyer's hand.
Praise him in the heights a-bove; Praise your Maker, all that breathe.
Like the years of his right hand—Like his own e-ter-ni-ty.

JAMES MONTGOMERY, 1821.



8 DUNDEE. C. M.

ANDRO HART'S PSALTER.



2 Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

3 Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God
To endless years the same.

4 A thousand ages, in thy sight,
Are like an evening gone;
Short as the watch that ends the
night,
Before the rising sun.

5 Time, like an ever-rolling stream
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

ISAAC WATTS.

9 God moves in a mysterious way
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

3 Ye fearful saints, fresh courage
take!
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head.

4 Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

WILLIAM COWPER.

10 Oh, for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely shed for me!

2 A heart resigned, submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone!

3 Oh, for a lowly, contrite heart,
Believing, true, and clean!
Which neither life nor death can
part
From him that dwells within.

4 A heart in every thought renewed
And filled with love divine;
Perfect, and right, and pure, and
An image, Lord! of thine. [good;

CHARLES WESLEY.

WORSHIP.

11 LYONS. 10s & 11s.

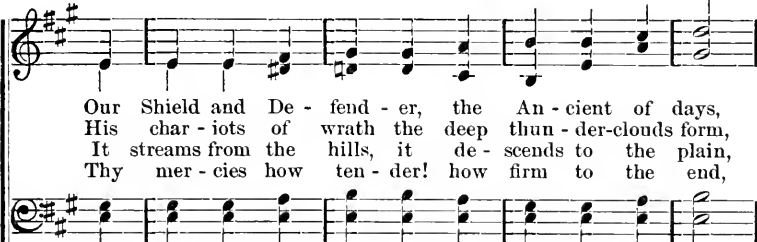
F. J. HAYDN.



1. O wor - ship the King, all - glo - rious a - bove,
 2. O tell of his might, and sing of his grace,
 3. Thy boun - ti - ful care what tongue can re - cite?
 4. Frail chil - dren of dust, and fee - ble as frail,



And grate - ful - ly sing his won - der - ful love;
 Whose robe is the light, whose can - o - py space;
 It breathes in the air, it shines in the light,
 In thee do we trust, nor find thee to fail;



Our Shield and De - fend - er, the An - cient of days,
 His char - iots of wrath the deep thun - der-clouds form,
 It streams from the hills, it de - scends to the plain,
 Thy mer - cies how ten - der! how firm to the end,



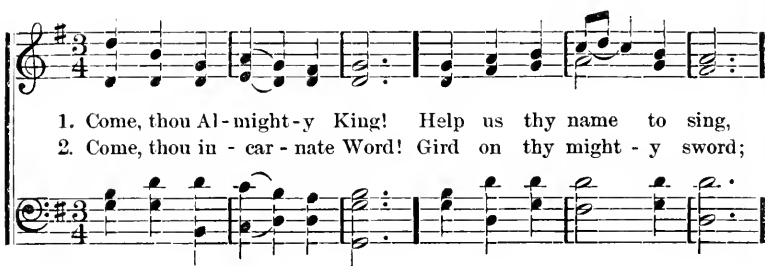
Pa - vil - ioned in splen - dor and gird - ed with praise.
 And dark is his path on the wings of the storm.
 And sweet - ly dis - tills in the dew and the rain.
 Our Mak - er, De - fend - er, Re - deem - er, and Friend.

SIR ROBERT GRANT, 1830.

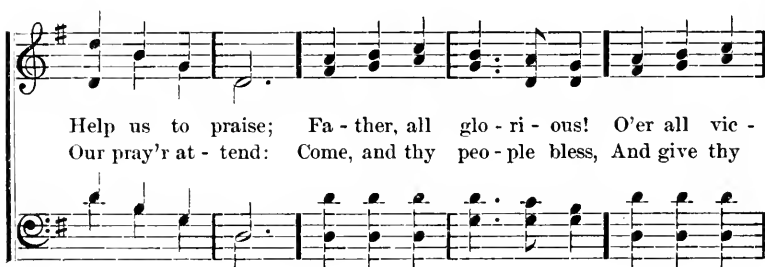
WORSHIP.

12 ITALY. (Italian Hymn.) 5s & 4s.

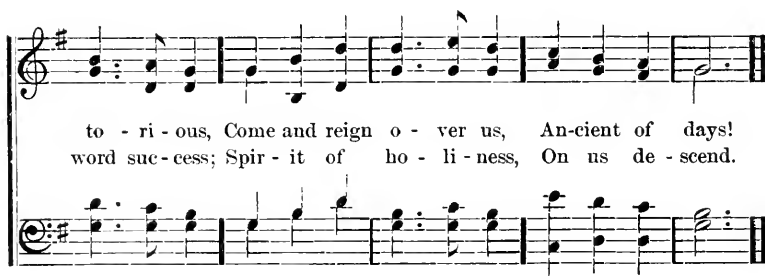
FELICE GIARDINI, 1760.



1. Come, thou Al-might-y King! Help us thy name to sing,
2. Come, thou in - car - nate Word! Gird on thy might - y sword;



Help us to praise; Fa - ther, all glo - ri - ous! O'er all vic -
Our pray'r at - tend: Come, and thy peo - ple bless, And give thy



to - ri - ous, Come and reign o - ver us, An - cient of days!
word suc - cess; Spir - it of ho - li - ness, On us de - scend.

3 Come, holy Comforter!
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

4 To the great One in Thee,
The highest praises be,
Hence, evermore!
His sovereign majesty
May we in glory see,
And to eternity
Love and adore.

13 PRAISE, MY SOUL.

W. H. RUEBUSH.

Bold.



1. Praise my soul the King of heaven, To his feet thy trib-ute bring
2. Praise him for his grace and fa-vor To our fa - thers in dis-tress;
3. Fa-ther-like he tends and spares us, Well our feeble frame he knows;
4. An-gels in the heights a-bove him; Ye be - hold him face to face;



Ransomed, healed, restored, for-giv-en, Ev - er-more his prais-es sing.
Praise him still the same as ev - er, Slow to chide, and swift to bless.
In his hands he gen - tly bears us, Res-cues us from all our foes.
Saints tri-um-phantly bow be-fore him; Gath-ered in from ev-'ry race.



REFRAIN.



Hal - le - lu - jah, hal - le - lu - jah, Blessing and hon-or and
Hal-le-lu-jah a - men, hal-le-lu-jah a - men,



Repeat refrain ad lib.



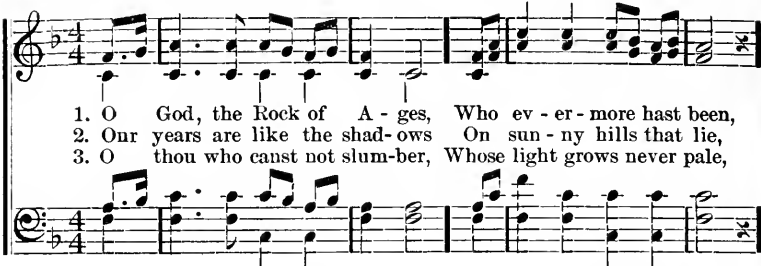
glo - ry and pow - er, Be un - to him for - ev - er - more.



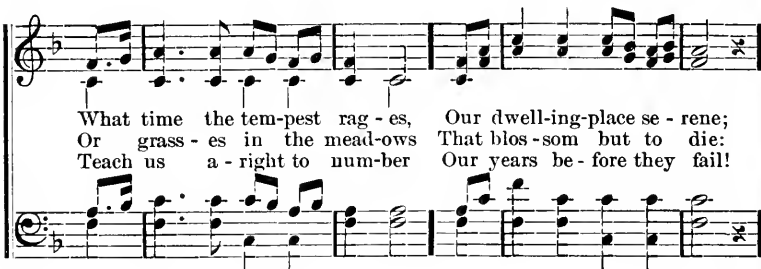
WORSHIP.

14 MENDEBRAS. 7s & 6. D.

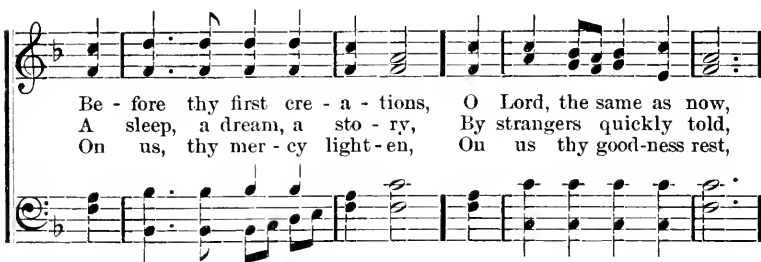
German Air.
Arr. by LOWELL MASON, 1839.



1. O God, the Rock of A - ges, Who ev - er - more hast been,
2. Our years are like the shad - ows On sun - ny hills that lie,
3. O thou who canst not slum - ber, Whose light grows never pale,



What time the tem - pest rag - es, Our dwell - ing - place se - rene;
Or grass - es in the mead - ows That blos - som but to die:
Teach us a - right to num - ber Our years be - fore they fail!



Be - fore thy first cre - a - tions, O Lord, the same as now,
A sleep, a dream, a sto - ry, By strangers quickly told,
On us, thy mer - cy light - en, On us thy good - ness rest,



To end - less gen - er - a - tions, The Ev - er - last - ing thou!
An un - re - main - ing glo - ry Of things that soon are old.
And let thy Spir - it brighten The hearts thy - self hast blessed!

EDWARD H. BICKERSTETH.

MORNING.

15 ROCKINGHAM. L. M.

DR. LOWELL MASON.



1. A-wake, my soul, and with the sun Thy dai-ly stage of du-ty run;
2. Wake, and lift up thyself, my heart, And with the an-gels bear the part.
3. Glo-ry to thee, who safe has kept, And has refresh'd me while I slept;
4. Di-rect, control, suggest, this day, All I de-sign, or do, or say;



Shake off dull sloth, and ear-ly rise To pay thy morning sac-ri-fice.
Who, all night long un-wearied sing High praise to the e-ter-nal King.
Grant, Lord, when I from death shall wake, I may of end-less life partake.
That all my pow'rs, with all their might, In thy sole glo-ry may u-nite.

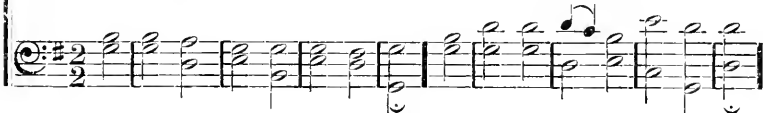


16 OLD HUNDRED. L. M.

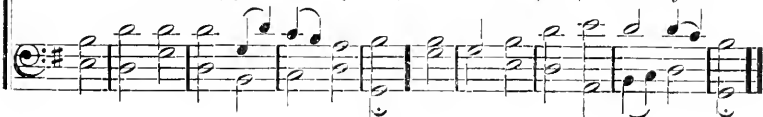
G. FRANC, 1550.



Praise God, from whom all blessings flow; Praise him, all creatures here below;



Praise him a-bove, ye heav'nly host, Praise Father, Son, and Ho-ly Ghost.



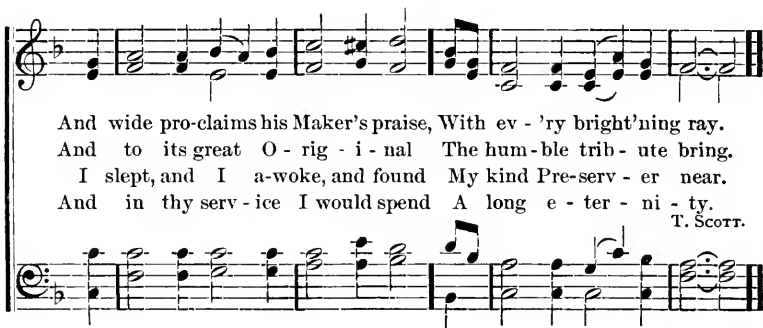
MORNING.

17 VIGIL. S. M.

GIOVANNI PAISELLO.



1. See how the morn-ing sun Pur-sues its shin-ing way;
 2. Thus would my ris-ing soul Its heav-en-ly Pa-rent sing,
 3. Se-rene I laid me down, Be-neath his guard-ian care;
 4. My life I would a-new De-vote, O Lord, to thee;



And wide pro-claims his Maker's praise, With ev-'ry bright'ning ray.
 And to its great O-rig-i-nal The hum-ble trib-ute pray.
 I slept, and I a-woke, and found My kind Pre-serv-er near.
 And in thy serv-ice I would spend A long e-ter-ni-ty.
 T. SCOTT.

18 LAUDES DOMINI. 6s. 6l.

JOSEPH BARNBY.



1. When morning gilds the skies, My heart a-wak-ing cries,
 2. To thee, O God, a-bove, I cry with glow-ing love,
 3. Does sad-ness fill my mind, A sol-ace here I find;
 4. Be this, while life is mine, My can-ti-cle di-vine;

MORNING.

LAUDES DOMINI.—Concluded.

May Je - sus Christ be praised: A - like at work and prayer,
 May Je - sus Christ be praised: This song of sa - cred joy,
 May Je - sus Christ be praised: Or fades my earth - ly bliss,
 May Je - sus Christ be praised: Be this th'e - ter - nal song,

To Je - sus I re - pair; May Je - sus Christ be praised.
 It nev - er seems to cloy; May Je - sus Christ be praised.
 My com - fort still is this: May Je - sus Christ be praised.
 Thro' all the a - ges long: May Je - sus Christ be praised.
Tr. EDWARD CASWALL.

19 HEBRON. L. M.

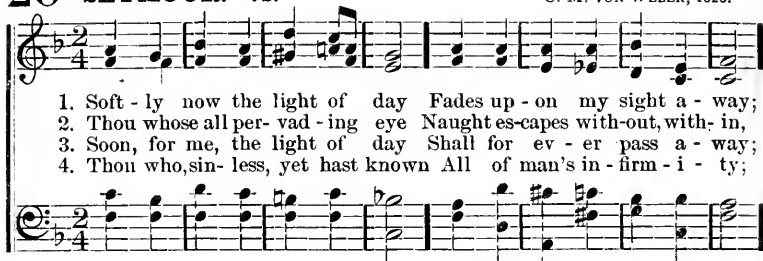
LOWELL MASON.

1. God of the morning, at whose voice The cheerful sun makes haste to rise,
 2. Oh, like the sun may I ful - fil Th' appointed du - ties of the day;
 3. But I shall rove, and lose the race, If God my Sun should disappear,
 4. Give me thy counsel for my guide, And then receive me to thy bliss;

And like a gi - ant doth re-joyce To run his jour - ney thro' the skies;
 With ready mind and ac - tive will, March on and keep my heav'nly way.
 And leave me in this world's wide maze, To fol - low ev - 'ry wand'ring star.
 All my desires and hopes be-side Are faint and cold compared with this.
ISAAC WATTS.

20 SEYMOUR. 7s.

C. M. VON WEBER, 1826.



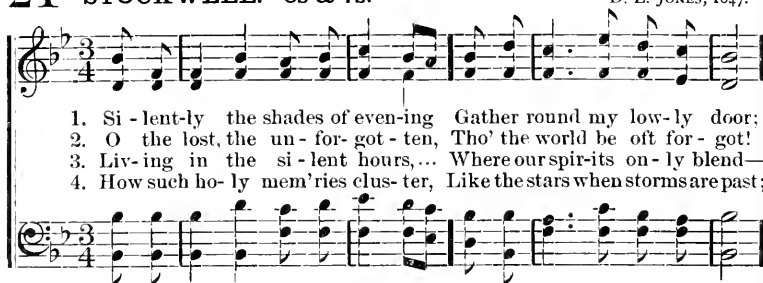
1. Soft - ly now the light of day Fades up - on my sight a - way;
 2. Thou whose all per - vad - ing eye Naught es - capes with - out, with - in,
 3. Soon, for me, the light of day Shall for ev - er pass a - way;
 4. Thou who, sin - less, yet hast known All of man's in - firm - i - ty;



Free from care, from la - bor free, Lord, I would commune with thee.
 Par - don each in - firm - i - ty, O - pen fault, and se - cret sin.
 Then, from sin and sor - row free, Take me, Lord, to dwell with thee.
 Then from thine e - ter - nal throne, Je - sus, look with pity - ing eye.
 G. W. DOANE, 1824.

21 STOCKWELL. 8s & 7s.

D. E. JONES, 1847.



1. Si - lent - ly the shades of even - ing Gather round my low - ly door;
 2. O the lost, the un - for - got - ten, Tho' the world be oft for - got!
 3. Liv - ing in the si - lent hours, ... Where our spir - its on - ly blend -
 4. How such ho - ly mem'ries clus - ter, Like the stars when storms are past;



Si - lent - ly they bring be - fore me Fa - ces I shall see no more.
 O the shrouded and the lone - ly! In our hearts they per - ish not.
 They, un - link'd with earthly trouble; We, still hop - ing for its end.
 Point - ing up to that far heav - en We may hope to gain at last.
 C. C. Cox.

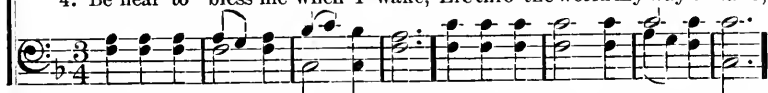
EVENING.

22 HURSLEY. L. M.

PETER RITTER AIT.



1. Sun of my soul! Thou Saviour dear, It is not night if thou be near;
2. When the soft dews of kindly sleep My weary eye-lids gently steep,
3. A-bide with me from morn till eve, For without thee I can not live;
4. Be near to bless me when I wake, Ere thro' the world my way I take;



Oh, may no earth-born cloud a-rise To hide thee from thy servant's eyes!
Be my last thought—how sweet to rest For ev-er on my Saviour's breast!
A-bide with me when night is nigh, For without thee I dare not die.
A-bide with me till in thy love I lose my-self in heav'n a-bove.

JOHN KEEBLE.



23 NOW THE DAY IS OVER. 6s, 5s.

JOSEPH BARNBY.



1. Now the day is o-ver, Night is draw-ing nigh,
2. Je-sus, give the wea-ry Calm and sweet re-pose;
3. Grant to lit-tle chil-dren Vis-ions bright of thee;
4. Thro' the long night-watch-es, May thine an-gels spread
5. When the morn-ing wak-ens, Then may I a-rise,



Shad-ows of the even-ing Steal a-cross the sky.
With thy ten-d'rest bless-ing May our eye-lids close.
Guard the sail-ors toss-ing On the deep blue sea.
Their white wings a-bove me, Watch-ing round my bed.
Pure and fresh and sin-less In thy ho-ly eyes.

SABINE BARING-GOULD.



Steal a cross the sky.

24 TWILIGHT.

WM. F. SHERWIN.

1. Day is dy - ing in the west; Heav'n is touching earth with rest:
 2. Lord of life, be - neath the dome Of the u - ni - verse, thy home;
 3. While the deep'ning shadows fall, Heart of Love, en - fold - ing all,
 4. When for - ev - er from our sight, Pass the stars—the day—the night,

Wait and worship while the night Sets her ev'-ning lamps a-light Thro'
 Gath - er us, who seek thy face To the fold of thy em-brace, For
 Thro' the glo - ry and the grace Of the stars that veil thy face, Our
 Lord of an - gels, on our eyes Let e - ter - nal morn - ing rise, And

FULL CHORUS.

all the sky.
 thou art high.
 hearts as - cend.
 shad - ows end. } Ho - ly, ho - ly, ho - ly, Lord God of Hosts! Heav'n and

earth are full of thee! Heav'n and earth are praising thee, O Lord most high!

MARY A. LATHEBURY.

EVENING.

25 SPANISH HYMN. 7s, 8 lines.

SPANISH MELODY.

FINE.

1. { Wel-come, sa - cred day of rest! Sweet re-pose from worldly care; }
 { Day a - bove all days the best, When our souls for heav'n prepare; }
D. C.—Thus he vanquished all our foes; Let our lips his glo - ry tell.
 2. { Gra-cious Lord! we love this day, When we hear thy ho - ly word; }
 { When we sing thy praise, and pray, Earth can no such joys af - ford; }
D. C.—Rest from sin, and rest from pains, End-less joys and end-less praise.

D. C.
 Day, When our Re-deem-er rose, Vic - tor o'er the hosts of hell;
 But a bet - ter rest re-mains, Heav'n-ly Sabbaths, happier days,
 [WILLIAM BROWN, 1822.]

26 LAST HOPE. 7s.

Arr. from L. M. GOTTCALK, 1854.

1. Soft - ly fades the twi-light ray Of the ho - ly Sab-bath day;
 2. Night her sol - emn man-tle spreads O'er the earth as day-light fades;
 3. Peace is on the world a-broad; 'Tis the ho - ly peace of God—
 4. Sav-iour, may our Sabbaths be Days of peace and joy in thee,

Gen - tly as life's set-ting sun, When the Christian's course is run.
 All things tell of calm re - pose At the ho - ly Sabbath's close.
 Sym - bol of the peace with-in, When the spir - it rests from sin.
 Till in heav'n our souls re - pose, Where the Sabbath ne'er shall close.
 [SAMUEL F. SMITH, 1843.]

27 EVENTIDE. 10s.

W. H. MONK.

1. A - bid with me! fast falls the e - ven - tide; The darkness
 2. Swift to its close ebbs out life's lit - tle day; Earth's joys grow
 3. Not a brief glance I beg, a pass - ing word; But as thou
 4. Come not in ter - rors, as the King of kings, But kind and

deep - ens; Lord! with me a - bid; When oth - er help - ers
 dim; its glo - ries pass a - way; Change and de - cay in
 dwell'st with thy dis - ci - ples, Lord! Fa - mil - iar, con - de -
 good, with heal - ing in thy wings; Tears for all woes, a

fail and comforts flee, Help of the helpless! oh, a - bid with me.
 all a - round I see; O thou who changest not! a - bid with me.
 scending, patient, free, Come, not to sojourn, but a - bid with me.
 heart for ev - 'ry plea; Come, Friend of sinners! thus a - bid with me.

- | | |
|--|---|
| <p>5 Thou on my head in early youth
 didst smile;
 And though rebellious and per -
 verse meanwhile,
 Thou hast not left me, oft as I left
 thee:
 On to the close, O Lord! abide
 with me.</p> | <p>7 I fear no foe, with thee at hand to
 bless:
 Ills have no weight, and tears no
 bitterness;
 Where is death's sting? where,
 grave, thy victory?
 I triumph still, if thou abide with
 me.</p> |
| <p>6 I need thy presence every passing
 hour;
 What but thy grace can foil the
 tempter's power?
 Who like thyself my guide and
 stay can be?
 Through cloud and sunshine, oh,
 abide with me!</p> | <p>8 Hold thou thy cross before my
 closing eyes,
 Shine through the gloom and point
 me to the skies;
 Heaven's morning breaks and
 earth's vain shadows flee;
 In life, in death, O Lord! abide
 with me.</p> |

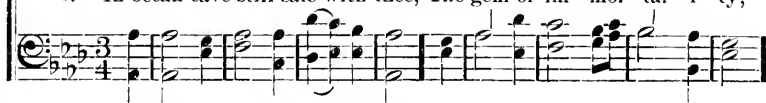
H. F. LYTE.

28 SEASONS. L. M.

IGNACE PLEVEL.



1. Rocked in the cradle of the deep, I lay me down in peace to sleep;
2. I know thou wilt not slight my call, For thou dost mark the sparrow's fall;
3. And such the trust that still were mine, Tho' stormy winds swept o'er the brine;
4. In ocean cave still safe with thee, The gem of im-mor-tal-i-ty;



Se-cure I rest up-on the wave, For thou, O Lord, hast pow'r to save.
 And calm and peaceful is my sleep, Rocked in the cradle of the deep.
 Or tho' the tempest's fiery breath Roused me from sleep to wreck and death.
 And calm and peaceful is my sleep, Rocked in the cradle of the deep.

MRS. WILLIARD.



29 AN EVENING HYMN.

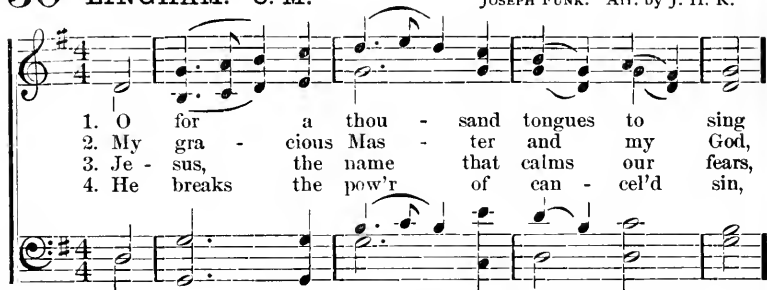
(Tune.—SEASONS. L. M. NO. 28.)

- | | |
|---|--|
| <p>ALL praise to thee, my God, this night,
 For all the blessings of the light;
 Keep me, O keep me, King of kings,
 Beneath thy own almighty wings.</p> <p>2 Forgive me, Lord, for thy dear Son,
 The ill that I this day have done;
 That with the world, myself, and thee,
 I, ere I sleep, at peace may be.</p> <p>3 Teach me to live, that I may dread
 The grave as little as my bed;
 To die, that this vile body may
 Rise glorious at the awful day.</p> | <p>4 O may my soul on thee repose,
 And with sweet sleep mine eye-lids close;
 Sleep that may me more vigorous make
 To serve my God when I awake.</p> <p>5 When in the night I sleepless lie,
 My soul with heavenly thoughts supply;
 Let no ill dreams disturb my rest,
 No powers of darkness me molest.</p> <p>6 O when shall I in endless day
 For ever chase dark sleep away,
 And hymns with the supernal choir
 Incessant sing, and never tire!</p> |
|---|--|

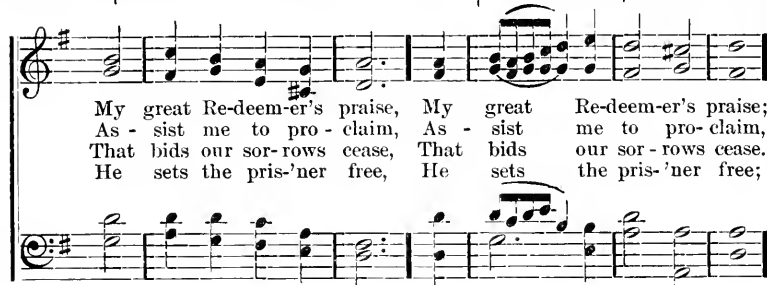
THOMAS KEN

30 LINGHAM. C. M.

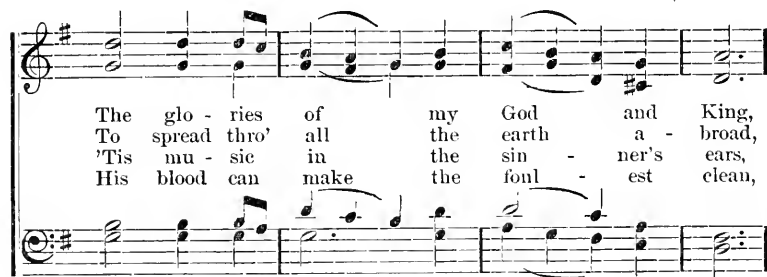
JOSEPH FUNK. Arr. by J. H. R.



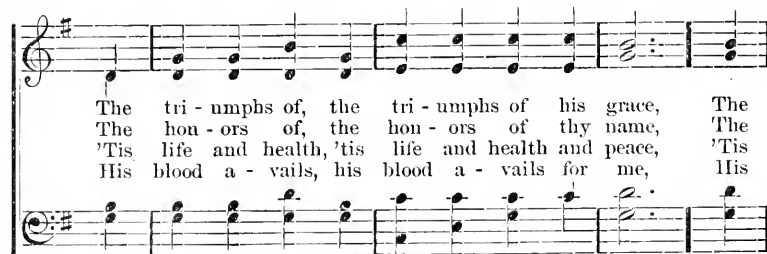
1. O for a thou - sand tongues to sing
 2. My gra - cious Mas - ter and my God,
 3. Je - sus, the name that calms our fears,
 4. He breaks the pow'r of can - cel'd sin,



My great Re-deem-er's praise, My great Re-deem-er's praise;
 As - sist me to pro - claim, As - sist me to pro - claim,
 That bids our sor - rows cease, That bids our sor - rows cease.
 He sets the pris - ner free, He sets the pris - ner free;



The glo - ries of my God and King,
 To spread thro' all the earth a - broad,
 'Tis mu - sic in the sin - ner's ears,
 His blood can make the foul - est clean,



The tri - umphs of, the tri - umphs of his grace, The
 The hon - ors of, the hon - ors of thy name, The
 'Tis life and health, 'tis life and health and peace, 'Tis
 His blood a - vails, his blood a - vails for me, His

CHRIST.
LINGHAM.—Concluded.

tri-umphs of his grace, The tri - umphs of his grace!
hon - ors of thy name, The hon - ors of thy name.
life and health and peace, 'Tis life and health and peace.
blood a - vails for me, His blood a - vails for me.

31 HEAVENLY KING. 7s. D.

AMERICAN MELODY.

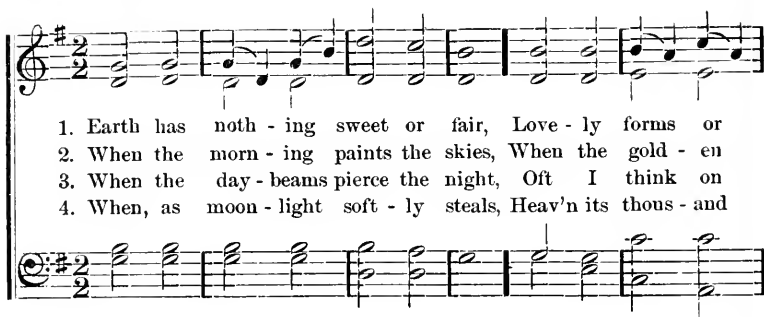
1. { Chil - dren of the heav'n-ly King, As we jour - ney let us sing; }
Sing our Saviour's worth-y praise, Glorious in his works and ways. }
2. { Fear not, brethren, joy - ful stand On the bor - ders of our land; }
Je - sus Christ, our Fa - ther's Son, Bids us un - dis - may'd go on. }

We are trav-'ling home to God, In the way our fa - ther's trod;
Lord! o - be - dient - ly we'll go, Glad - ly leav - ing all be - low:

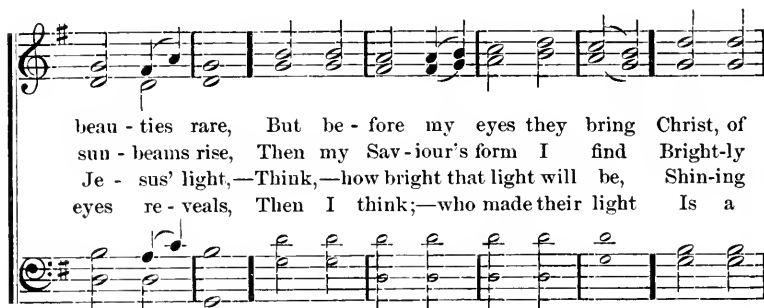
They are hap - py now, and we Soon their hap - pi - ness shall see.
On - ly thou our lead - er be, And we still will fol - low thee.
JOHN CENNICK, 1742.

32 HENDON. 7s.

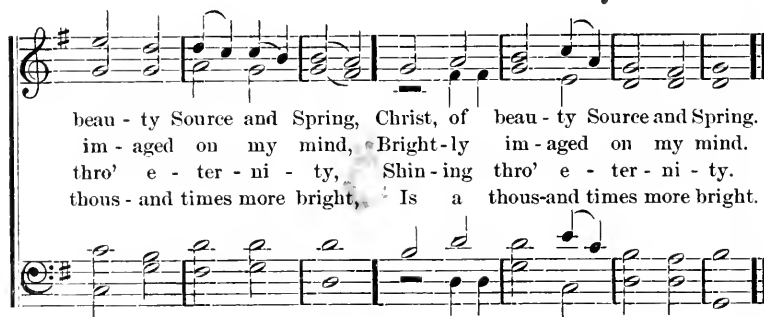
ABRAHAM H. C. MALAN.



1. Earth has noth - ing sweet or fair, Love - ly forms or
 2. When the morn - ing paints the skies, When the gold - en
 3. When the day - beams pierce the night, Oft I think on
 4. When, as moon - light soft - ly steals, Heav'n its thous - and



beau - ties rare, But be - fore my eyes they bring Christ, of
 sun - beams rise, Then my Sav - iour's form I find Bright - ly
 Je - sus' light, — Think, — how bright that light will be, Shin - ing
 eyes re - veals, Then I think; — who made their light Is a



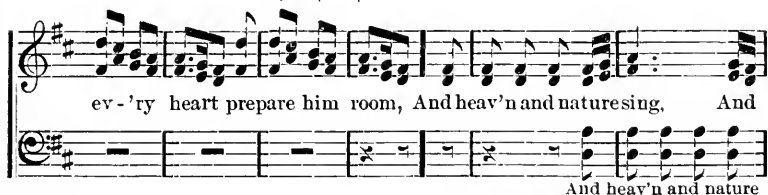
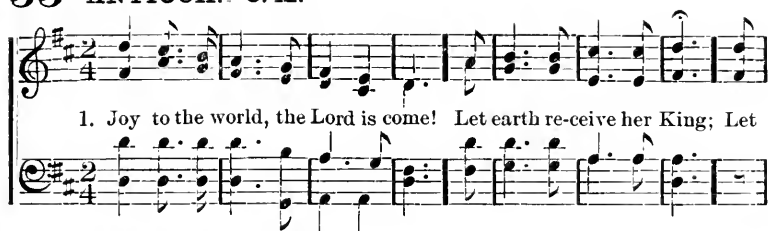
beau - ty Source and Spring, Christ, of beau - ty Source and Spring.
 im - aged on my mind, Bright - ly im - aged on my mind.
 thro' e - ter - ni - ty, Shin - ing thro' e - ter - ni - ty.
 thous - and times more bright, Is a thous - and times more bright.

5 When I see, in spring-tide gay,
 Fields their varied tints display,
 Wakes the thrilling thought in me,
 What must their Creator be?

6 Lord of all that's fair to see!
 Come, reveal thyself to me;
 Let me, 'mid the radiant light,
 See thine unveiled glories bright.

Ger. JOHANN SCHEFFLER, 1657.
 Tr. FRANCES ELIZABETH COX, 1841.

33 ANTIOCH. C. M.



2 Joy to the world, the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

3 No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found.

4 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
The wonders of his love.

WATTS.

34

HARK, the glad sound! the Sav-
iour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

2 He comes, the prisoner to release,
In Satan's bondage held;
The gates of brass before him
burst,
The iron fetters yield.

3 He comes, from thickest films of
vice
To clear the mental ray,
And, on the eyes long closed in
night,
To pour celestial day.

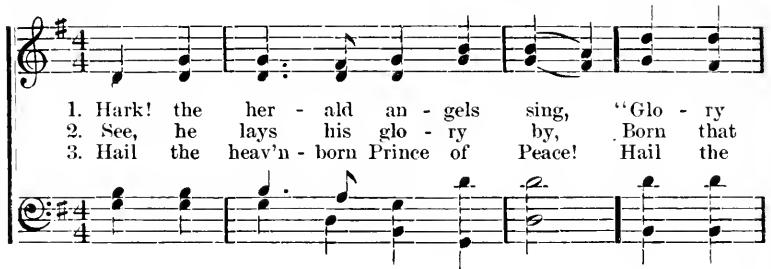
4 He comes, the broken heart to
bind,
The bleeding soul to cure,
And, with the treasures of his
grace,
Enrich the humble poor.

5 Our glad hosannas, Prince of
Peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With thy beloved name.

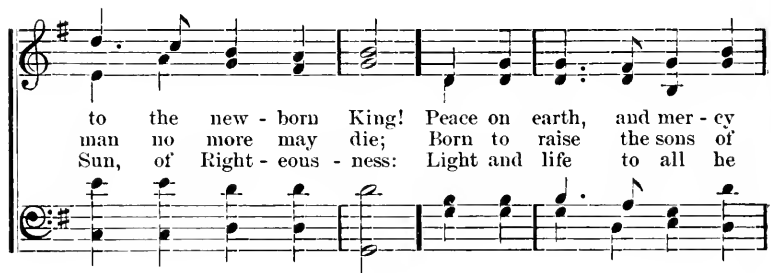
DODDRIDGE.

CHRIST.

35 HERALD ANGELS. 7s. D. FELIX MENDELSSOHN BARTHOLDY, 1846.



1. Hark! the her - ald an - gels sing, "Glo - ry
 2. See, he lays his glo - ry by, Born that
 3. Hail the heav'n - born Prince of Peace! Hail the



to the new - born King! Peace on earth, and mer - cy
 man no more may die; Born to raise the sons of
 Sun, of Right - eous - ness: Light and life to all be



mild, God and sin - ners re - con - ciled."
 earth, Born to give them sec - ond birth.
 brings, Ris'n with heal - ings in his wings.



Joy - ful all ye na - tions, rise; Join the
 Veiled in flesh the God - head see; Hail th'in -
 Let us, then, with an - gels sing, "Glo - ry

CHRIST.
HERALD ANGELS.—Concluded.

tri - umph of the skies! With th'an-gel - ic host pro - claim,
car - nate De - i - ty. Pleased as man with men to dwell,
to the new - born King! Peace on earth, and mer - cy mild,

Christ is born in Beth - le - hem, With th'an - gel - ic
Je - sus, our Im-man - u - el, Pleased as man with
God and sin - ners re - con - ciled," Peace on earth, and

host pro - claim, Christ is born in Beth - le - hem.
men to dwell, Je - sus, our Im - man - u - el.
mer cy mild, God and sin - ners re - con - ciled.
C. WESLEY, 1739.

36 COME LET US SING.

Tune.—CORONATION. C. M. No. 37.


- 1 COME, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their
tongues,
But all their joys are one.
- 2 "Worthy the Lamb that died,"
they cry,
"To be exalted thus;"
"Worthy the Lamb," our lips reply,
"For he was slain for us."
- 3 Jesus is worthy to receive
Honor and power divine;

- And blessings, more that we can
give,
Be, Lord, forever thine.
- 4 Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift thy glories high,
And speak thine endless praise.
- 5 The whole creation join in one,
To bless the sacred name
Of him that sits upon the throne,
And to adore the Lamb.


ISAAC WATTS, 1709.

37 CORONATION. C. M.


OLIVER HOLDEN.



1. All hail the pow'r of Je - sus' name! Let an - gels pros-trate fall!
 2. Crown him, ye morn-ing stars of light, Who fixed this earth-ly ball;
 3. Ye cho-sen seed of Is-rael's race, Ye ran-somed from the fall,
 4. Sinners, whose love can ne'er for - get The worm-wood and the gall;



Bring forth the roy - al di - a - dem, And crown him Lord of all.
 Now hail the Strength of Israel' might, And crown him Lord of all.
 Hail him who saves you by his grace, And crown him Lord of all.
 Go, spread your trophies at his feet, And crown him Lord of all.



Bring forth the roy - al di - a - dem, And crown him Lord of all.
 Now hail the Strength of Israel's might, And crown him Lord of all.
 Hail him who saves you by his grace, And crown him Lord of all.
 Go, spread your trophies at his feet, And crown him Lord of all.

5 Let every kindred, every tribe,
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him Lord of all.

6 O that with yonder sacred throng
 We at his feet may fall!
 We'll join the everlasting song,
 And crown him Lord of all.

EDWARD PERRONET, alt.

CHRIST.

38 ORIENT. 11s.

JOHANN C. W. A. MOZART, (1756-1791.)



1. Bright-est and best of the sons of the morn-ing! Dawn on our
2. Cold on his cra - dle the dew-drops are shin - ing; Low lies his
3. Say, shall we yield him, in cost - ly de - vo - tion, O - dors of



dark-ness, and lend us thine aid! Star of the East, the ho -
head with the beasts of the stall: An - gels a - dore him in
E - dom, and off - 'rings di - vine, Gems of the moun-tain, and



ri - zon a - dorn-ing, Guide where our in-fant Re-deem-er is laid.
slumber re - clin-ing, Mak - er, and Monarch, and Saviour of all.
pearls of the o - cean, Myrrh from the forest, and gold from the mine?



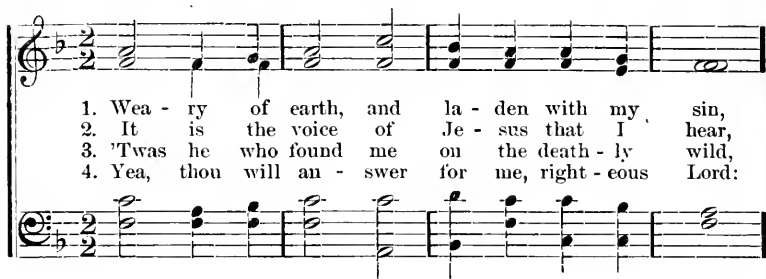
4 Vainly we offer each ample obla-
tion,
Vainly with gifts would his favor
secure;

Richer, by far, is the heart's adora-
tion,
Dearer to God are the prayers of
the poor.

REGINALD HEBER, 1811.

39 THE LIFE LAID DOWN.

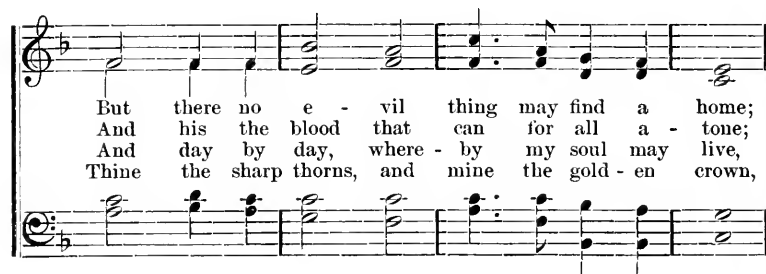
JAMES LANGRAN.



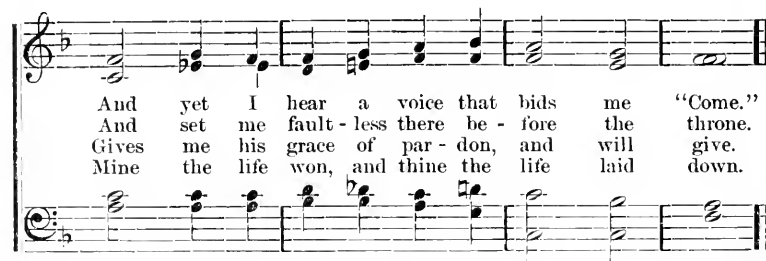
1. Wea - ry of earth, and la - den with my sin,
 2. It is the voice of Je - sus that I hear,
 3. 'Twas he who found me on the death - ly wild,
 4. Yea, thou will an - swer for me, right - eous Lord:



I look to heav'n and long to en - ter in;
 His are the hands stretch'd out to draw me near,
 And made me heir of heav'n, the Fa - ther's child;
 Thine all the mer - its, mine the great re - ward;



But there no e - vil thing may find a home;
 And his the blood that can for all a - tone;
 And day by day, where - by my soul may live,
 Thine the sharp thorns, and mine the gold - en crown,



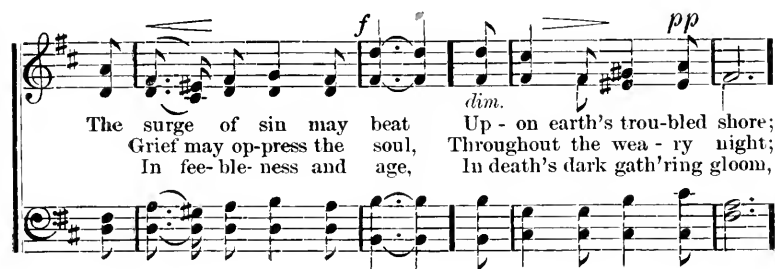
And yet I hear a voice that bids me "Come."
 And set me fault - less there be - fore the throne.
 Gives me his grace of par - don, and will give.
 Mine the life won, and thine the life laid down.

40 HE GIVETH HIS BELOVED SLEEP.

FRANZ ABT.



1. Sor-row and care may meet, The tem-pest cloud may low'r,
 din of war may roll, With all her rag-ing flight,
 child-hood's win-some page, In man-hood's joy-ous bloom,



The surge of sin may beat *f* Up - on earth's trou-bled shore;
 Grief may op-press the *dim.* soul, Throughout the wea-ry night;
 In fee-ble-ness and age, *pp* In death's dark gath'ring gloom,



God doth his own in safe-ty keep, He giv-eth his be-
 God doth his own in safe-ty keep, He giv-eth his be-
 God will his own in safe-ty keep, He giv-eth his be-



lov-ed sleep, He giv-eth his be-lov-ed sleep. *dim.*
 lov-ed sleep, He giv-eth his be-lov-ed sleep. 2. The
 lov-ed sleep, He giv-eth his be-lov-ed sleep. 3. In
 T. C. TILDESLEY.

41 ZEPHYR. L. M.

WILLIAM B. BRADBURY, 1844.

1. When I sur-vey the wond'rous cross, On which the Prince of Glory died,
 2. For-bid it, Lord, that I should boast, Save in the death of Christ, my God;
 3. See, from his head, his hands, his feet, Sorrow and love flow mingled down;
 4. Were all the realms of na-ture mine, That were a pres-ent far too small;

My richest gain I count but loss, And pour contempt on all my pride.
 All the vain things that charm me most, I sac-ri-fice them to his blood.
 Did e'er such love and sorrow meet, Or thorns compose so rich a crown?
 Love so a-maz-ing, so di-vine, Demands my soul, my life, my all.
 ISAAC WATTS, 1707.

42 MIRIAM. 7s & 6s. D.

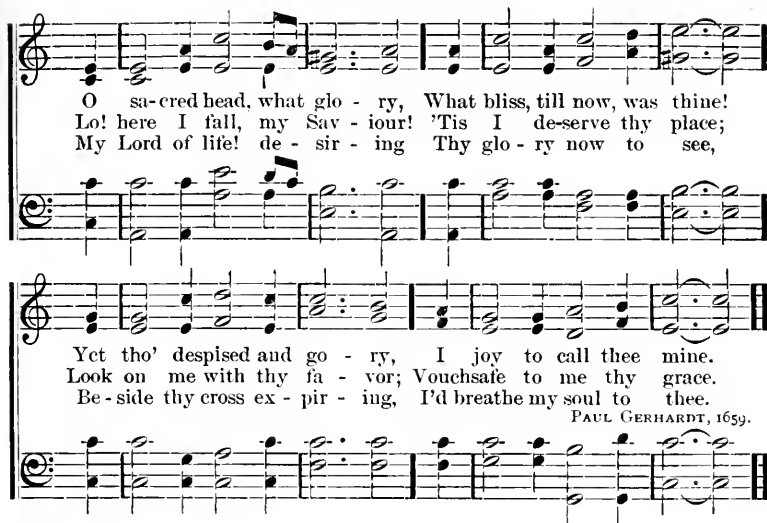
J. P. HOLBROOK.

1. O sa-cred head, now wounded! With grief and shame weighed down,
 2. What thou, my Lord! hast suf-fered Was all for sin-ners' gain;
 3. The joy can ne'er be spo-ken, A-bove all joys be-side,

Now scorn-ful-ly sur-round-ed With thorns, thine on-ly crown;
 Mine, mine was the trans-gres-sion, But thine the dead-ly pain,
 When in thy bod-y bro-ken, I thus with safe-ty hide;

CHRIST.

MIRIAM.—Concluded.



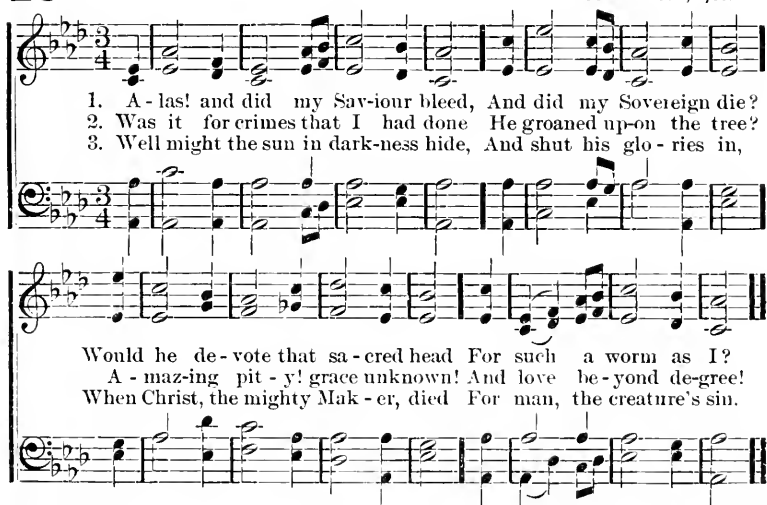
O sa - cred head, what glo - ry, What bliss, till now, was thine!
Lo! here I fall, my Sav - iour! 'Tis I de - serve thy place;
My Lord of life! de - sir - ing Thy glo - ry now to see,

Yet tho' despised and go - ry, I joy to call thee mine.
Look on me with thy fa - vor; Vouchsafe to me thy grace.
Be - side thy cross ex - pir - ing, I'd breathe my soul to thee.

PAUL GERHARDT, 1659.

43 AVON. C. M.

HUGH WILSON, 1768.



1. A - las! and did my Sav-iour bleed, And did my Sovereign die?
2. Was it for crimes that I had done He groaned up-on the tree?
3. Well might the sun in dark-ness hide, And shut his glo - ries in,

Would he de - vote that sa - cred head For such a worm as I?
A - maz - ing pit - y! grace unknown! And love be - yond de - gree!
When Christ, the mighty Mak - er, died For man, the creature's sin.

- 4 Thus might I hide a blushing face While his dear cross appears;
Dissolve my heart in thankfulness, And melt my eyes to tears,
- 5 But drops of grief can ne'er repay The debt of love I owe;
Here, Lord, I give myself away, 'Tis all that I can do.

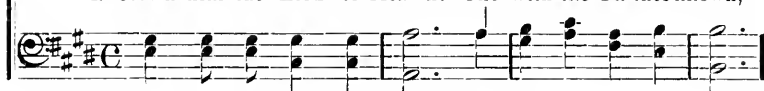
CHRIST.

44 CROWN HIM WITH MANY CROWNS.

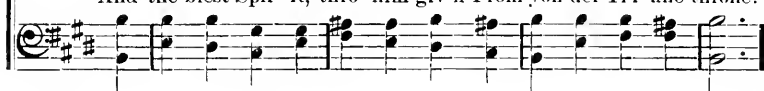
G. J. ELVEY.
"DIADEMATA."



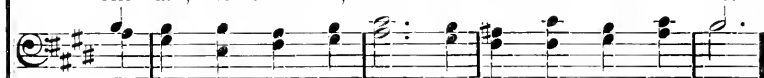
1. Crown him with ma - ny crowns, The Lamb up-on his throne;
2. Crown him the Lord of Love! Be-hold his hands and side,—
3. Crown him the Lord of Peace! Whose pow'r a scep-tre sways
4. Crown him the Lord of Heav'n! One with the Fa-ther known,—



Hark! how the heav'nly anthem drowns All mu-sic but its own!
Those wounds, yet vis-i-ble a-bove, In beau-ty glo-ri-fied:
In heav'n and earth, that wars may cease, And all be pray'r and praise.
And the blest Spir-it, thro' him giv'n From von-der Tri-une throne!



A - wake, my soul, and sing Of him who died for thee;
No an - gel in the sky Can ful - ly bear that sight,
His reign shall know no end; And round his pier-c'd feet,
All hail, Re - deem - er, hail! For thou hast died for me:



And hail him as thy matchless King Thro' all e - ter - ni - ty.
But downward bends his wondering eye At mys-ter - ies so bright.
Fair flow'rs of Par - a - dise ex-tend Their fragrance ev - er sweet.
Thy praise and glo - ry shall not fail Throughout e - ter - ni - ty.

M. BRIDGES.



45 GLORIOUS FOUNTAIN. C. M. With Chorus.

T. C. O'KANE.

1. { There is a fountain fill'd with blood, fill'd with blood, fill'd with blood,
And sinners plung'd beneath that flood, beneath that flood, beneath that flood.

There is a fountain fill'd with blood, Drawn from Immanuel's veins, }
And sinners plung'd beneath that flood, Lose all their guilty stains. }

CHORUS.

Oh, glo - ri - ous fount - ain! Here will I stay,

And in thee ev - er Wash my sins a - way.

2 The dying thief ||: rejoiced to see, ||:
That fountain in his day,
And there may I, ||: though vile as he, ||:
Wash all my sins away.

3 Thou dying Lamb, ||: thy precious blood, ||:
Shall never lose its power,
Till all the ransomed ||: church of God, ||:
Are saved to sin no more.

4 E'er since by faith ||: I saw the stream, ||:
Thy flowing wounds supply,
Redeeming love ||: has been my theme, ||:
And shall be till I die.

5 And when this feeble ||: faltering tongue, ||:
Lies silent in the grave,
Then, in a nobler, ||: sweeter song, ||:
I'll sing thy power to save.

46 TOPLADY. 7s. 6l.

THOMAS HASTINGS, 1830.

FINE.

1. Rock of A - ges, cleft for me! Let me hide my - self in thee;
D. C.—Be of sin the doub - le cure; Save from wrath and make me pure.

Let the wa - ter and the blood, From thy side a heal - ing flood,

D. C.

2 Should my tears forever flow,
 Should my zeal no languor know,
 All for sin could not atone;
 Thou must save, and thou alone;
 In my hand no price I bring;
 Simply to thy cross I cling.

3 While I draw this fleeting breath,
 When mine eyelids close in death,
 When I rise to worlds unknown,
 Seethee on thy judgment throne—
 Rock of Ages cleft for me,
 Let me hide myself in thee.

AUGUSTUS TOPLADY, 1776.

47 RATHBUN. 8s, 7s.

ITHAMAR CONKEY.

1. In the cross of Christ I glo - ry, Tow'ring o'er the wrecks of time;
 2. When the woes of life o'er-take me, Hopes deceive, and fears annoy,
 3. When the sun of bliss is beam-ing Light and love up-on my way,
 4. Bane and bless-ing, pain and pleasure, By the cross are sanc-ti-fied;

All the light of sa - cred sto-ry Gath-ers round its head sublime.
 Nev - er shall the cross for-sake me: Lo! it glows with peace and joy.
 From the cross the ra - diance streaming, Adds more luster to the day.
 Peace is there that knows no meas-ure, Joys that thro' all time a - bide.

JOHN BOWRING.

48 BERNARD. C. M.

J. BALNEY, 1861.

1. Je - sus, the ve - ry thought of thee With
sweet - ness fills the breast; But sweet - er far thy
face to see, And in thy pres - ence rest.

2 Nor voice can sing, nor heart can
frame,

Nor can the memory find,
A sweeter sound than thy blest
name,

O Saviour of mankind!

3 O Hope of every contrite heart!

O Joy of all the meek!

To those who fall, how kind thou art!

How good to those who seek!

4 But what to those who find? Ah!
this

Nor tongue nor can pen show:
The love of Jesus,—what it is,
None but his loved ones know.

5 Jesus, our only joy be thou!

As thou our prize wilt be;

Jesus, be thou our glory now,

And through eternity!

BERNARD OF CLAIRVAUX, 1140.
Tr. EDWARD CASWALL, 1849.

49

1 How sweet the name of Jesus
sounds

In a believer's ear;

It soothes his sorrows, heals his
wounds,

And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast;

'Tis manna to the hungry soul,
And to the weary, rest.

3 Dear Name, the Rock on which I
build,

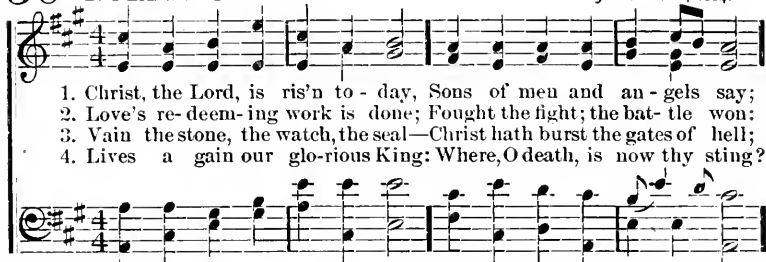
My shield and hiding place;
My never failing treasure, filled
With boundless stores of grace.

4 Jesus, my Shepherd, Saviour, Friend;
My Prophet, Priest, and King;

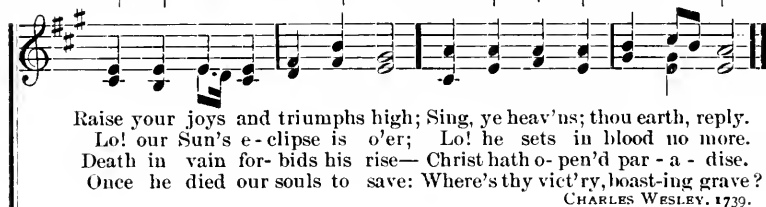
My Lord, my Life, my Way, my End,
Accept the praise I bring.

50 NUREMBURG. 7s.

J. R. AHLE, 1664.



1. Christ, the Lord, is ris'n to - day, Sons of men and an - gels say;
 2. Love's re-deem-ing work is done; Fought the fight; the bat-tle won:
 3. Vain the stone, the watch, the seal—Christ hath burst the gates of hell;
 4. Lives a gain our glo-rious King: Where, O death, is now thy sting?

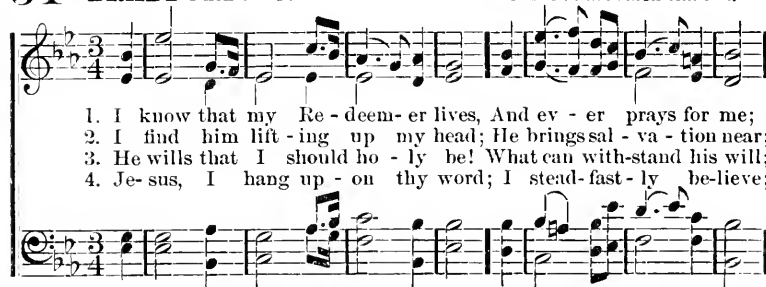


Raise your joys and triumphs high; Sing, ye heav'ns; thou earth, reply.
 Lo! our Sun's e-clipse is o'er; Lo! he sets in blood no more.
 Death in vain for-bids his rise—Christ hath o-pen'd par-a-dise.
 Once he died our souls to save: Where's thy vict'ry, boast-ing grave?
 CHARLES WESLEY, 1739.

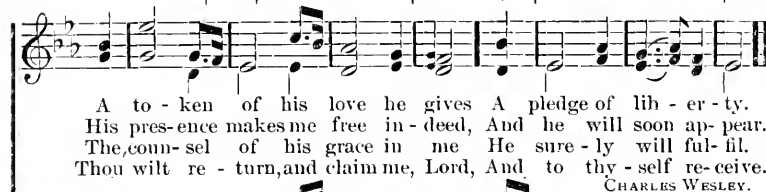


51 BRADFORD. C. M.

GEORGE FREDERICK HANDEL.



1. I know that my Re-deem-er lives, And ev-er prays for me;
 2. I find him lift-ing up my head; He brings sal-va-tion near;
 3. He wills that I should ho-ly be! What can with-stand his will;
 4. Je-sus, I hang up-on thy word; I stead-fast-ly be-lieve;



A to-ken of his love he gives A pledge of lib-er-ty.
 His pres-ence makes me free in-deed, And he will soon ap-pear.
 The coun-sel of his grace in me He sure-ly will ful-il.
 Thou wilt re-turn, and claim me, Lord, And to thy-self re-ceive.
 CHARLES WESLEY.



52 AT THE CROSS I'LL ABIDE.

I. BALTZELL.



1. O Je - sus, Saviour, I long to rest Near the cross where thou hast died;
2. My dy - ing Je - sus, my Saviour, God, Who hast borne my guilt and sin,
3. O Je - sus, Saviour, now make me thine, Never let me stray from thee;
4. The cleansing pow'r of thy blood apply, All my guilt and sin re - move;



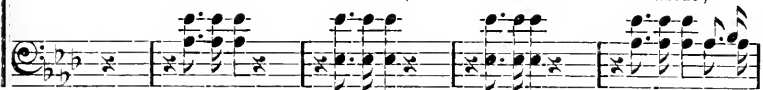
For there is hope for the ach-ing breast, At the cross I will a - bide.
 Now wash me, cleanse me with thine own blood, Ever keep me pure and clean.
 Oh, wash me, cleanse me, for thou art mine, And thy love is full and free.
 Oh, help me, while at thy cross I lie, Fill my soul with perfect love.



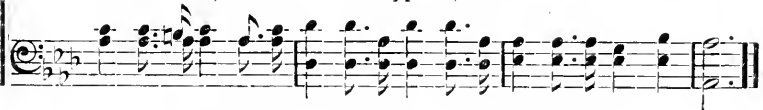
CHORUS.



At the cross I'll a - bide, At the cross I'll a - bide; At the
 At the cross I'll abide, At the cross I'll abide;



cross I'll abide, There his blood is applied; At the cross I am sanc-ti- fied.



53 AURELIA. 7s, 6s. D. Psalm 72.

SAMUEL S. WESLEY



1. Hail to the Lord's A - noint - ed, Great Da - vid's great - er Son!
2. He comes, with suc - cor speed - y, To those who suf - fer wrong;
3. For him shall pray'r un - ceas - ing And dai - ly vows as - cend;



Hail, in the time ap - point - ed, His reign on earth be - gun!
 To help the poor and need - y, And bid the weak be strong;
 His king - dom still in - creas - ing, A king - dom with - out end:



He comes to break op - pres - sion, To set the cap - tive free,
 To give them songs for sigh - ing, Their dark - ness turn to light,
 The tide of time shall nev - er His cov - e - nant re - move;



To take a - way trans - gres - sion, And rule in eq - ui - ty.
 Whose souls, condemned and dy - ing, Were pre - cious in his sight.
 His name shall stand for - ev - er; That name to us is - Love.

JAMES MONTGOMERY, 1822.



54 THE DAY OF JUBILEE.

Tune,—AURELIA. No. 53.

1 How beauteous, on the mountains,
The feet of him that brings,
Like streams from living fountains,
Good tidings of good things;
That publisheth salvation,
And jubilee release,
To every tribe and nation,
God's reign of joy and peace!

2 Lift up thy voice, oh, watchman!
And shout, from Zion's towers,
Thy hallelujah chorus,—
"The victory is ours!"

The Lord shall build up Zion
In glory and renown,
And Jesus, Judah's lion,
Shall wear his rightful crown.

3 Break forth in hymns of gladness;
Oh, waste Jerusalem!
Let songs, instead of sadness,
Thy jubilee proclaim;
The Lord, in strength victorious,
Upon thy foes hath trod;
Behold, oh, earth! the glorious
Salvation of our God!

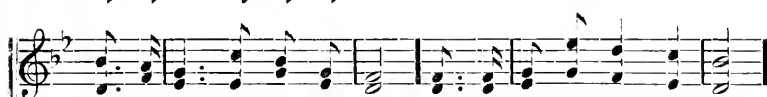
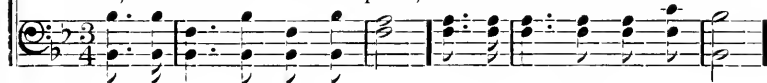
BENJAMIN GOUGH, 186—.

55 TILL HE COME. 7s. 6 lines.

J. OWEN LONG.



1. "Till he come!" oh, let the words Lin-ger on the trembling chords,
2. When the wea-ry ones we love En-ter on that rest a-bove,
3. Clouds and darkness round us press; Would we have one sor-row less?
4. See, the feast of love is spread, Drink the wine and eat the bread:



Let the "lit-tle while" be-tween In their gold-en light be seen;
When their words of love and cheer Fall no long-er on our ear,
All the sharp-ness of the cross, All that tells the world is loss,
Sweet me-mo-rials, till the Lord Call us round his heav'n-ly board:



Let us think how heav'n and home Lie beyond that "Till he come!"
Hush! be ev-'ry mur-mur dumb, It is on-ly "Till he come!"
Death, and darkness, and the tomb, Pain us on-ly "Till he come!"
Some from earth, from glo-ry some, Sev-ered on-ly "Till he come!"

E. H. B. BICKERSTETH, 1861.



56 JESUS COMES.

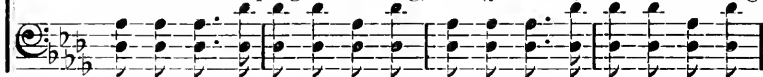
WM. J. KIRKPATRICK.



1. Watch, ye saints, with eyelids waking, Lo, the pow'rs of heav'n are shaking;
2. Lo! the prom-ise of your Saviour: Pardon'd sin and purchas'd favor.
3. Kingdoms at their base are crumbling, Hark, his chariot wheels are rumbling;
4. Nations wane, tho' proud and stately, Christ his kingdom hasteneth greatly;



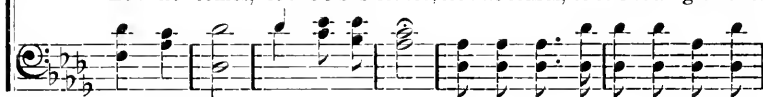
Keep your lamps all trimm'd and burning, Ready for your Lord's returning.
 Blood-wash'd robes and crowns of glory; Haste to tell re-demption's story.
 Tell, O, tell of grace abounding, Whilst the seventh trump is sounding.
 Earth her lat-est pangs is summing, Shout, ye saints, your Lord is coming.



REFRAIN.



Lo! he comes, lo! Je-sus comes; Lo! he comes, he comes all glorious!



Je-sus comes to reign vic-to-rious, Lo! he comes, yes, Je-sus comes.



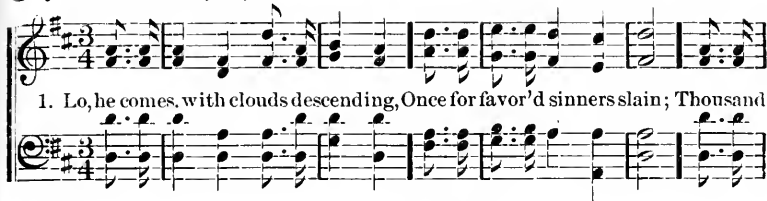
Copyright, 1882, by Wm. J. Kirkpatrick. Used by per.

- | | |
|--|--|
| <p>5 Lamb of God! thou meek and lowly,
 Judah's lion!— high and holy;
 Lo! thy Bride comes forth to meet thee,
 All in blood-washed robes to greet thee.</p> | <p>6 Sinners, come, while Christ is pleading,
 Now for you he's interceding;
 Haste, ere grace and time diminished
 Shall proclaim the mystery finished.</p> |
|--|--|

MRS. PHOEBE PALMER.

57 ZION. 8s, 7s, 4.

THOMAS HASTINGS.



1. Lo, he comes, with clouds descending, Once for favor'd sinners slain; Thousand



thousand saints at-tend-ing Swell the triumph of his train; Hal-le-lu-jah!



God appears on earth to reign; Hal-le-lu-jah! God appears on earth to reign.

2 Every eye shall now behold him,
Robed in dreadful majesty;
Those who set at naught and sold
him,
Pierced, and nailed him to the
tree,
Deeply wailing,
Shall the true Messiah see.

3 Yea, Amen; let all adore thee,
High on thine eternal throne:
Saviour, take the power and glory;
Claim the kingdom for thine
own.

Oh, come quickly,
Hallelujah! Come, Lord, come.

CHARLES WESLEY, alt.

Rise, and sing, and watch, and
pray;

'Tis thy Saviour,
On his bright returning way.

2 O thou long-expected, weary
Waits my anxious soul for thee;
Life is dark, and earth is dreary
Where thy light I do not see:

O my Saviour,
When wilt thou return to me?

3 Nearer is my soul's salvation,
Spent the night, the day at hand:
Keep me in my lowly station,
Watching for thee, till I stand,
O my Saviour,

In thy bright and promised land.

4 With my lamp well-trimmed and
burning,

Swift to hear, and slow to roam.
Watching for thy glad returning
To restore me to my home;

Come, my Saviour,
O my Saviour, quickly come.

JOHN S. B. MONSELL.

58

1 O'er the distant mountains break-
ing
Comes the reddening dawn of
day;
Rise, my soul, from sleep awaking,

59 THE BREAKING OF DAY.

G. W. SEDERQUIST, 1889.

Spirited.

1. 'Tis al - most time for the Lord to come, I hear the
2. The signs fore - told in the sun and moon, In earth, and
3. It must be time for the wait - ing church To cast her

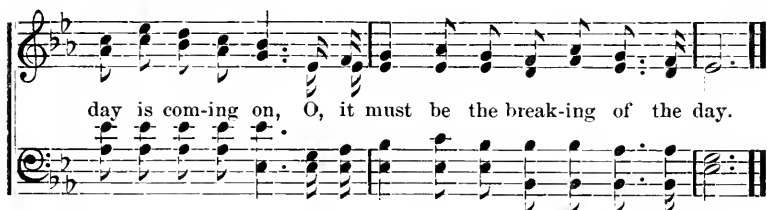
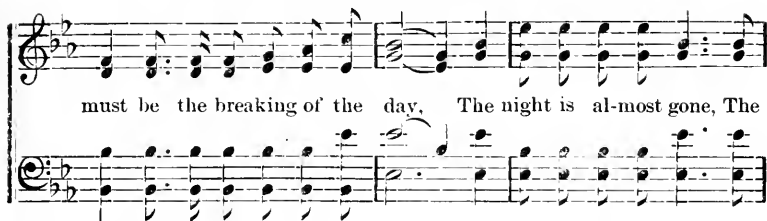
peo - ple say, The stars of heav - en are grow - ing dim,
sea, and sky; A - lone pro - claim the race of men,
pride a - way; With gird - ed loins and burn - ing lamps,

It must be the break - ing of the day.
That the com - ing of the Mas - ter draw - eth near.
To look for the break - ing of the day.

CHORUS.

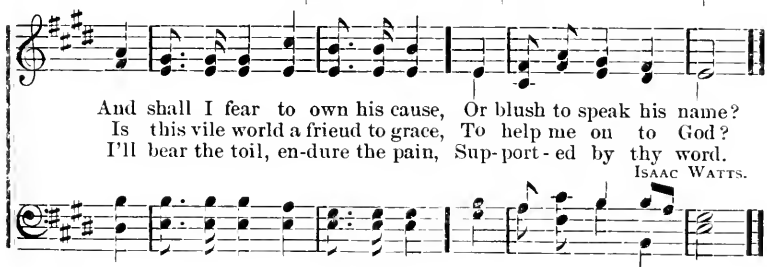
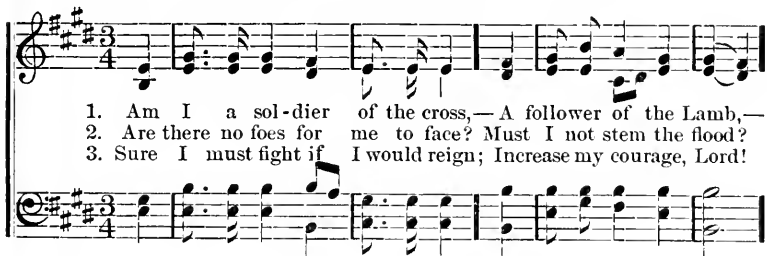
O, it must be the break - ing of the day, O, it

CHRIST.
THE BREAKING OF THE DAY.—Concluded.



- | | |
|--|--|
| <p>4 There must be those in the field
of sin,
Far from the fold astray,
Who once were happy in Jesus'
love,
And looking for the breaking of
the day.</p> | <p>5 Go quickly out in the streets and
lanes,
And in the broad highway,
And call the maimed, the halt, and
blind,
To be ready for the breaking of
the day. G. W. S</p> |
|--|--|

60 AM I A SOLDIER OF THE CROSS. C. M.



CHRIST'S REIGN.

61 WARE. L. M.

GEORGE KINGSLEY, 1838.

1. Je - sus shall reign where - e'er the sun Does
2. From north to south the prin - ces meet, To
3. To him shall end - less pray'r be made, And
4. Peo - ple and realms of ev - 'ry tongue, Dwell

his suc - ces - sive jour - neys run; His king - dom
pay their hom - age at his feet; While west - ern
end - less prais - es crown his head; His name, like
on his love with sweet - est song, And in - fant

spread from shore to shore, Till moons shall wax and wane no more.
em - pires own their Lord, And sav - age tribes at - tend his word.
sweet per - fume, shall rise With ev - 'ry morn - ing sac - ri - fice.
voi - ces shall pro - claim Their ear - ly bless - ings on his name.

<p>5 Blessings abound where'er he reigns; The prisoner leaps to lose his chains; The weary find eternal rest, And all the sons of want are blest.</p>	<p>6 Let every creature rise and bring Peculiar honors to our King; Angels descend with songs again, And earth repeat the loud Amen!</p>
--	--

ISAAC WATTS, 1719.

ISAAC WATTS, 1719.

CHRIST'S REIGN.

62 RETREAT. L. M.

THOMAS HASTINGS.

1. From ev - 'ry storm - y wind that blows, From
 2. There is a place where Je - sus sheds The
 3. There is a scene where spir - its blend, Where

ev - 'ry swell - ing tide of woes, There is a calm, a
 oil of glad - ness on our heads—A place than all be-
 friend holds fel - low - ship with friend; Tho' sun - der'd far, by

sure re - treat; 'Tis found be - neath the mer - cy - seat.
 sides more sweet; It is the blood - bought mer - cy - seat.
 faith they meet A - round one com - mon mer - cy - seat.

4 There, there, on eagle wings we 5 O let my hand forget her skill,
 soar, My tongue be silent, cold, and
 And sense and sin molest no still,
 more; This bounding heart forget to
 And heaven comes down our souls beat,
 to greet, Ere I forget the mercy-seat.
 And glory crowns the mercy-seat.

H. STOWELL.

63 LENOX. H. M.

J. EDSON, 1782.

1. Blow ye the trumpet, blow! The gladly solemn sound; Let all the
nations know, To earth's remotest bound, The year of ju-bi-lee is come,
The year of ju-bi-lee has come, Return, ye ransomed sin-ners, home.

2 Jesus, our great High Priest,
Hath full atonement made:
Ye weary spirits! rest,
Ye mournful souls! be glad;
The year of jubilee is come;
Return, ye ransomed sinners! home.

3 Extol the Lamb of God,—
The all-atoning Lamb;
Redemption in his blood,
Throughout the world, proclaim;
The year of jubilee is come;
Return, ye ransomed sinners! home.

4 Ye, who have sold for naught
Your heritage above!
Shall have it back unbought,
The gift of Jesus' love;
The year of jubilee is come;
Return, ye ransomed sinners! home.

CHARLES WESLEY, 1755.

2 He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of
grace.

3 Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O forgive, they cry,
Nor let the ransomed sinner die.

4 The Father hears him pray,
His dear Anointed One;
He can not turn away
The presence of his Son;
His spirit answers to the blood,
And tells me I am born of God.

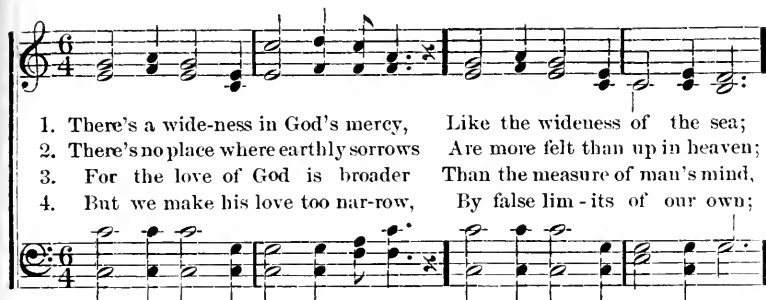
5 My God is reconciled,
His pard'ning voice I hear,
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry.

64

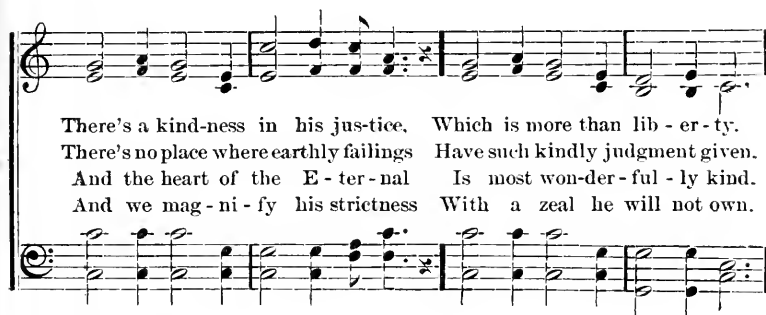
ARISE, my soul, arise,
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on his hands.

65 HE IS CALLING. 8s & 7s.

Arr. by S. J. VAIL.



1. There's a wide-ness in God's mercy, Like the wideness of the sea;
 2. There's no place where earthly sorrows Are more felt than up in heaven;
 3. For the love of God is broader Than the measure of man's mind,
 4. But we make his love too nar-row, By false lim-its of our own;



There's a kind-ness in his jus-tice, Which is more than lib-er-ty.
 There's no place where earthly failings Have such kindly judgment given.
 And the heart of the E-ter-nal Is most won-der-ful-ly kind.
 And we mag-ni-fy his strictness With a zeal he will not own.

REFRAIN.



He is call-ing, "Come to me;" Lord, I'll glad-ly haste to thee.

- | | |
|---|---|
| <p>5 Pining souls, come nearer Jesus;
 Come, but come not doubting
 thus;
 Come with faith that trusts more
 freely
 His great tenderness for us.</p> | <p>6 If our love were but more simple,
 We should take him at his
 word;
 And our lives would be all sun-
 shine
 In the sweetness of our Lord.</p> |
|---|---|

FREDERICK FAHER, *ad.*

66 STEPHANOS. 8, 5, 8, 3.

HENRY W. BAKER.

1. Art thou wea-ry? art thou lan-guid? Art thou sore dis - trest?
 2. Hath he marks to lead me to him, If he be my guide?—
 3. If I find him, if I fol - low, What his guer-dou here?—

“Come to Me,” saith One, “and com - ing, Be at rest!”
 “In his feet and hands are wound-prints, And his side.”
 “Many a sor - row, many a la - bor, Many a tear.”

4 If I still hold closely to him,
 What hath he at last?
 “Sorrow vanquished, labor ended,
 Jordan passed.”

5 If I ask him to receive me,
 Will he say me nay?
 “Not till earth, and not till heaven
 Pass away.”

Tr. JOHN M. NEALE.

67 PILOT. 7s, 6 l.

J. E. GOULD.

1. Je - sus, Sav-iour, pi - lot me, O - ver life's tem-pes-tuous sea;
 2. As a moth - er stills her child, Thou canst hush the o - cean wild;
 3. When at last I near the shore, And the fear - ful break-ers roar

Un-known waves before me roll, Hid - ing rock and treach'rous shoal;
 Boist'rous waves o-bey thy will, When thou sayst to them “Be still!”
 'Twixt me and the peace-ful rest, Then, while lean-ing on thy breast,

FAITH AND LIFE.
PILOT.—Concluded.

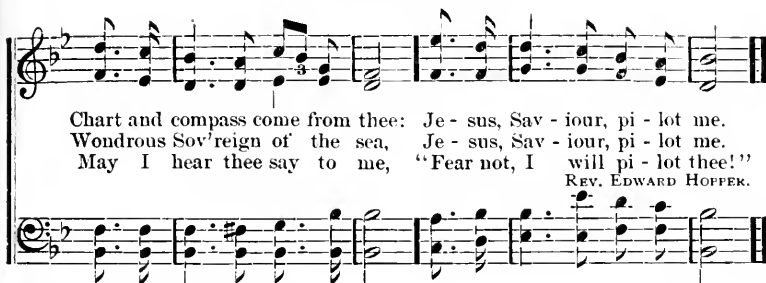


Chart and compass come from thee: Je - sus, Sav - iour, pi - lot me.
Wondrous Sov'reign of the sea, Je - sus, Sav - iour, pi - lot me.
May I hear thee say to me, "Fear not, I will pi - lot thee!"
REV. EDWARD HOFFER.

68 BETHANY. 6s, 4s.

LOWELL MASON.



1. Near-er, my God, to thee, Nearer to thee! E'en though it be a cross
D. S.—Near-er, my God, to thee,
FINE. D. S.
That raiseth me, Still all my song shall be, Nearer, my God, to thee.
Near - er to thee!

2 Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee!

3 There let the way appear
Steps unto heaven;
All that thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to thee,
Nearer to thee!

4 Then with my waking thought,
Bright with thy praise,
Out of my stony griefs,
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee!

5 Or if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

SARAH F. ADAMS.

69 WOODWORTH. L. M.

WILLIAM B. BRADBURY.

1. Just as I am, with - out one plea, But that thy
2. Just as I am, and wait - ing not To rid my

blood was shed for me, And that thou bidd'st me
soul of one dark blot, To thee whose blood can

come to thee, O Lamb of God, I come! I come!
cleanse each spot, O Lamb of God, I come! I come!

- | | |
|--|--|
| <p>3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears with-
out,
O Lamb of God, I come! I come!</p> | <p>5 Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse,
relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!</p> |
| <p>4 Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come! I come!</p> | <p>6 Just as I am—thy love unknown
Hath broken every barrier down:
Now, to be thine, yea, thine alone,
O Lamb of God, I come! I come!</p> |

CHARLOTTE ELLIOTT, 1836.

70 I DO BELIEVE. C. M.

AMERICAN SPIRITUAL.

1. Fa - ther, I stretch my hands to thee; No oth - er help I know;
2. What did thine on - ly Son en - dure, Be - fore I drew my breath?

8: FINE.
If thou withdraw thy-self from me, Ah! whither shall I go?
What pain, what la - bor, to se - cure My soul from end-less death!

D. S.—And thro' his blood, his precious blood, I shall from sin be free.

CHORUS. D. S.
I do be-lieve, I now be-lieve That Je-sus died for me;

3 O Jesus, could I this believe,
I now should feel thy power;
And all my wants thou would'st
relieve,
In this accepted hour.

4 Author of faith! to thee I lift
My weary, longing eyes:
Oh, let me now receive that gift—
My soul without it dies.

5 Surely thou canst not let me die;
Oh, speak, and I shall live,
And here I will unwearied lie,
Till thou thy Spirit give.

6 How would my fainting soul rejoice,
Could I but see thy face:
Now let me hear thy quick'ning
voice,
And taste thy pard'ning grace.

CHARLES WESLEY.

71 ONLY TRUST HIM. C. M.

REV. J. H. STOCKTON.

1. Come, ev - 'ry soul by sin oppressed, There's mercy with the Lord;
 2. For Je - sus shed his pre-cious blood Rich bless-ings to be - stow;
 3. Yes, Je - sus is the Truth, the Way, That leads you in - to rest;
 4. Come, then, and join this ho - ly band, And on to glo - ry go,

And he will sure-ly give you rest By trust-ing in his word.
 Plunge now in - to the crim - son flood That wash-es white as snow.
 Be - lieve in him with-out de - lay, And you are ful - ly blest.
 To dwell in that ce - les - tial land, Where joys im-mor - tal flow.

CHORUS.

On - ly trust him on - ly trust him, On - ly trust him now;

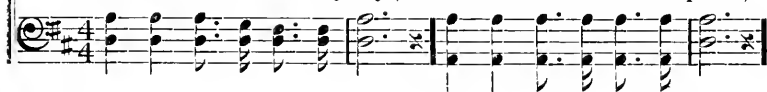
He will save you, he will save you, He will save you now.

CONSECRATION.

72 ENTIRE CONSECRATION. 7s. W. J. KIRKPATRICK. By per.



1. Take my life, and let it be Con - se - crat-ed. Lord, to thee;
2. Take my feet, and let them be Swift and beau - ti - ful for thee;
3. Take my lips, and let them be Filled with mes - sa - ges for thee;
4. Take my moments and my days, Let them flow in end-less praise;



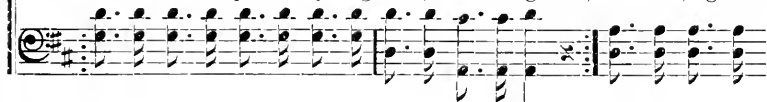
- Take my hands and let them move At the im-pulse of thy love.
 Take my voice, and let me sing Al - ways, on - ly for my King.
 Take my sil - ver and my gold— Not a mite would I with-hold.
 Take my in - tel-lect, and use Ev - 'ry pow'r as thou shalt choose.



CHORUS.



- { Wash me in the Saviour's precious blood, the precious blood, }
 { Cleanse me in its pu - ri - fy - ing flood, the healing flood, } Lord, I give to



- thee my life and all, to be Thine, henceforth e - ter - nal - ly.



- 5 Take my will, and make it thine; It shall be no longer mine;
 Take my heart,—it is thine own,—
 It shall be thy royal throne.
- 6 Take my love,—my Lord, I pour
 At thy feet its treasure-store!
 Take myself, and I will be
 Ever, only, all for thee!

FRANCES RIDLEY HAVERGAL.

73 I'LL GO WHERE YOU WANT ME TO GO.

"CONSECRATION."

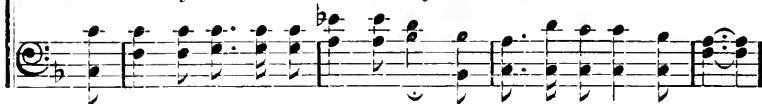
CARRIE E. ROUNSEFELL.

Andante.

1. It may not be on the mountain's height, Or o - ver the stormy sea;
2. Perhaps to-day there are loving words Which Jesus would have me speak—
3. There's surely somewhere a lowly place, In earth's harvest fields so wide—



It may not be at the battle's front My Lord will have need of me;
 There may be now in the paths of sin Some wand'rer whom I should seek—
 Where I may labor thro' life's short day For Je - sus the crn - ci - fied—



But if by a still, small voice he calls To paths that I do not know,
 O Saviour, if thou wilt be my guide, Tho' dark and rugged the way,
 So trust-ing my all to thy tender care, And knowing thou lovest me,



I'll answer, dear Lord, with my hand in thine, I'll go where you want me to go.
 My voice shall echo the message sweet, I'll say what you want me to say.
 I'll do thy will with a heart sincere, I'll be what you want me to be.

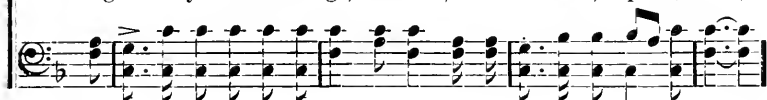


I'LL GO WHERE YOU WANT ME TO GO.—Concluded.

REFRAIN.



I'll go where you want me to go, dear Lord, Over mountain, or plain, or sea;



I'll say what you want me to say, dear Lord, I'll be what you want me to be.

MARY BROWN



74 THE LORD'S MY SHEPHERD. (Azmon. C. M.)

C. G. GLASER.



1. The Lord's my Shepherd, I'll not want, He makes me down to lie
2. My soul he doth re-store a-gain, And me to walk doth make,
3. Yea, tho' I walk in death's dark vale, Yet will I fear no ill;
4. Goodness and mer-cy all my life Shall sure-ly fol-low me;



In pastures green; he leadeth me
With-in the paths of righteousness,
For thou art with me; and thy rod
And in God's house for-ev-ermore

The qui-et wa-ters by.
Ev'n for his own name's sake.
And staff me com-fort still.
My dwelling-place shall be.

"ROUSE'S VERSION," 1643.



75 FEDERAL STREET. L. M.

H. K. OLIVER, 1832.



1. Je-sus! and shall it ev - er be, A mor-tal man a-shamed of thee!
2. Ashamed of Je-sus! soon - er far Let evening blush to own a star;
3. Ashamed of Je-sus! that dear Friend On whom my hopes of heaven depend!



Ashamed of thee, whom angels praise, Whose glories shine thro' endless days.
He sheds the beams of light di - vine O'er this be-night-ed soul of mine.
No; when I blush, be this my shame, That I no more re-vere his name.



- | | |
|--|---|
| <p>4 Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.</p> | <p>5 Till then—nor is my boasting vain—
Till then, I boast a Saviour slain!
And, oh, may this my glory be
That Christ is not ashamed of me!</p> |
|--|---|

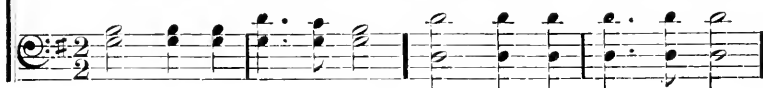
JOSEPH GRIGG, 1765. *Ab. and alt.*

76 NEW HAVEN. 6s, 4s.

THOS. HASTINGS, 1833.



1. My faith looks up to thee, Thou Lamb of Cal - va - ry;
2. May thy rich grace im - part Strength to my faint - ing heart;
3. While life's dark maze I tread, And griefs a - round me spread,
4. When ends life's transient dream, When death's cold, sul - len stream



NEW HAVEN.—Concluded.

Sav - iour di - vine; Now hear me while I pray; Take all my
My zeal in - spire; As thou hast died for me, Oh! may my
Be thou my Guide; Bid dark-ness turn to day, Wipe sor - row's
Shall o'er me roll, Blest Sav-iour! then, in love, Fear and dis

guilt a - way; O, let me, from this day, Be whol - ly thine.
love to thee Pure, warm, and changeless be, A liv - ing fire!
tears a - way, Nor let me ev - er stray From thee a - side.
trust re-move; O, bear me safe a - bove, A ran-somed soul!
RAY PALMER.

77 MAITLAND. C. M.

GEORGE N. ALLEN.

1. Must Je - sus bear the cross a - lone, And all the world go free?
2. How hap - py are the saints a - bove, Who once went sorrowing here!
3. The con - se - cra - ted cross I'll bear, Till death shall set me free;
4. Up - on the crys - tal pavement, down At Je - sus' pier - ced feet,

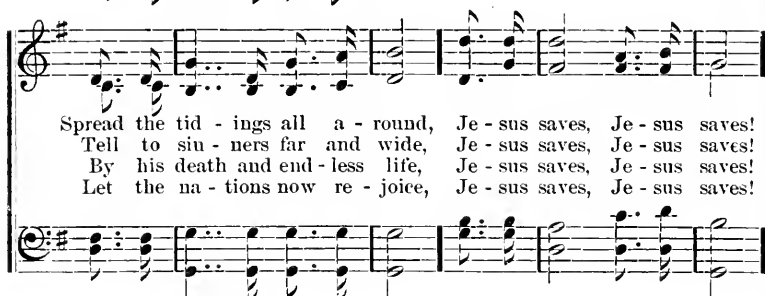
No, there's a cross for ev - 'ry one, And there's a cross for me.
But now they taste un-ming - led love, And joy with - out a tear.
And then go home my crown to wear, For there's a crown for me.
Joy - ful, I'll cast my gold - en crown, And his dear name re - peat.
THOMAS SHEPHERD.

78 JESUS SAVES. P. M.

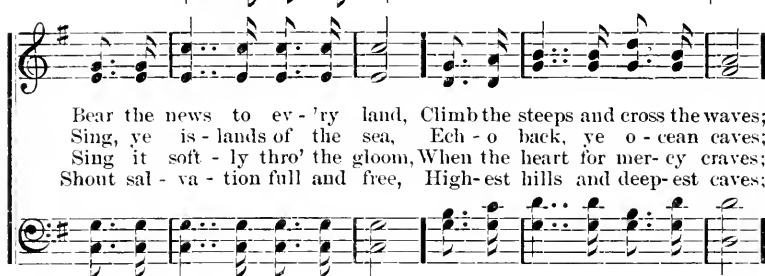
WM. J. KIRKPATRICK. By per.



1. We have heard the joy-ful sound, Je - sus saves, Je - sus saves!
 2. Waft it on the roll-ing tide, Je - sus saves, Je - sus saves!
 3. Sing a - bove the bat-tle strife, Je - sus saves, Je - sus saves!
 4. Give the winds a might-y voice, Je - sus saves, Je - sus saves!



Spread the tid - ings all a - round, Je - sus saves, Je - sus saves!
 Tell to sin - ners far and wide, Je - sus saves, Je - sus saves!
 By his death and end - less life, Je - sus saves, Je - sus saves!
 Let the na - tions now re - joice, Je - sus saves, Je - sus saves!



Bear the news to ev - 'ry land, Climb the steeps and cross the waves;
 Sing, ye is - lands of the sea, Ech - o back, ye o - cean caves;
 Sing it soft - ly thro' the gloom, When the heart for mer - cy craves;
 Shout sal - va - tion full and free, High - est hills and deep - est caves;



Onward! 'tis our Lord's command; Je - sus saves, Je - sus saves!
 Earth shall keep her ju - bi - lee; Je - sus saves, Je - sus saves!
 Sing in tri-umph o'er the tomb, Je - sus saves, Je - sus saves!
 This our song of vic - to - ry, Je - sus saves, Je - sus saves!

PRISCILLA J. OWENS.

79 EVEN ME.

J. H. HALL.

1. { Pass me not, O gen-tle Sav-iour, Sin-ful tho' my heart may be;
Nev-er leave me, but the rath-er, Let thy (Omit.....

2. { Pass me not, O lov-ing Sav-iour, Let me live and cling to thee;
For I'm long-ing for thy fa-vor, Whilst thou'rt (Omit.....

3. { Pass me not, O might-y Sav-iour, Thou canst make the blind to see;
Wit-ness-es of thy great mer-it, Speak some (Omit.....

mer-cy shine on me. } Ev-en me,..... O bless-ed
call-ing, O call me. }
word of pow'r to me. } Ev-en me, O bless-ed

Sav-iour Let thy mer-cy shine on me, Ev-en
Saviour, ev-en me, Let thy mercy shine on me, ev-en me,

me, Ev-en me, Let thy mer-cy shine on me.
Even me, even me, Let thy mercy shine on me, even me.

By permission of The Ruebush-Kieffer Co.

80 REVIVE US AGAIN. 10s & 11s.

J. J. HUSBAND.

1. We praise thee, O God! for the Son of thy love,
 2. We praise thee, O God! for thy Spir - it of light,
 3. All glo - ry and praise to the Lamb that was slain,
 4. All glo - ry and praise to the God of all grace,
 5. Re - vive us a - gain; fill each heart with thy love;

For Je - sus who died, and is now gone a - bove.
 Who has shown us our Sav - iour, and scat - tered our night.
 Who has borne all our sins, and has cleansed ev - 'ry stain.
 Who has bought us, and sought us, and guid - ed our ways.
 May each soul be re - kin - dled with fire from a - bove.

CHORUS.

Hal - le - lu - jah! thine the glo - ry, Hal - le - lu - jah! A - men.

Hal - le - lu - jah! thine the glo - ry, Re - vive us a - gain.
 WM. P. MACKAY, 1866.

81 THE SOLID ROCK. L. M.

WILLIAM B. BRADEBURY.

1. My hope is built on nothing less Than Jesus' blood and righteousness;
 2. When darkness veils his lovely face, I rest on his unchanging grace;
 3. His oath, his cov-enant, his blood, Support me in the whelming flood;
 4. When he shall come with trumpet sound O, may I then in him be found;

I dare not trust the sweetest frame, But wholly lean on Jesus' name.
 In ev-'ry high and stormy gale, My anchor holds within the veil.
 When all around my soul gives way, He then is all my hope and stay.
 Dress'd in his righteousness a-lone, Faultless to stand before the throne.

CHORUS.

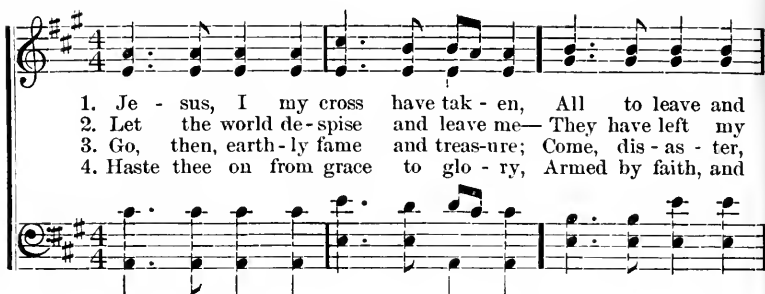
On Christ, the Sol-id Rock, I stand; All oth-er ground is

sink-ing sand, All oth-er ground is sink-ing sand.

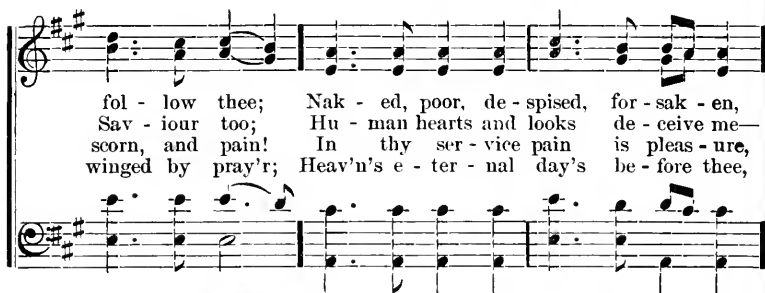
REV. EDWARD MOTE, 1825.

82 ELLESDIE 8s, 7s. D.

W. A. MOZART.



1. Je - sus, I my cross have tak - en, All to leave and
 2. Let the world de - spise and leave me— They have left my
 3. Go, then, earth - ly fame and treas - ure; Come, dis - as - ter,
 4. Haste thee on from grace to glo - ry, Armed by faith, and



fol - low thee; Nak - ed, poor, de - spised, for - sak - en,
 Sav - iour too; Hu - man hearts and looks de - ceive me—
 scorn, and pain! In thy ser - vice pain is pleas - ure,
 winged by pray'r; Heav'n's e - ter - nal day's be - fore thee,



Thou, from hence, my all shall be! Per - ish, ev - 'ry
 Thou art not, like them, un - true. And while thou shalt
 With thy fa - vor, loss is gain. I have called thee
 God's own hand shall guide thee there. Soon shall close thy



fond am - bi - tion, All I've sought, or hoped, or known,
 smile up - on me, God of wis - dom, love, and might,
 Ab - ba, Fa - ther, I have set my heart on thee;
 earth - ly mis - sion, Soon shall pass thy pil - grim days;

FAITH AND LIFE.
ELLESDIE.—Concluded.



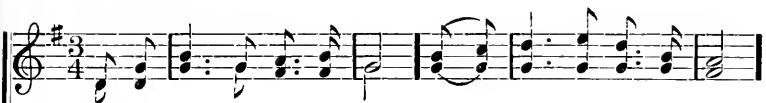
Yet how rich is my con-di-tion, God and heav'n are still my own.
Foes may hate and friends disown me, Show thy face and all is bright.
Storms may howl, and clouds may gather, All must work for good to thee.
Hope shall change to glad fru-i-tion, Faith to sight, and pray'r to praise.

HENRY FRANCIS LYTE, 1829.



83 TRUSTING. 7s.

W. G. FISCHER.



1. I am com - ing to the cross; I am poor, and weak, and blind;
2. Long my heart has sighed for thee; Long has e - vil reigned with-in;
3. Here I give my all to thee—Friends, and time, and earthly store;



CHORUS.—I am trust-ing, Lord, in thee, Blest Lamb of Cal - va - ry:



I am count-ing all but dross; I shall thy sal - va - tion find.
Je - sus sweet - ly speaks to me— I will cleanse you from all sin.
Soul and bod - y thine to be— Whol - ly thine—for - ev - er - more.



Hum-bly at thy cross I bow; Save me, Je - sus, save me now.

4 In the promises I trust;
Now I feel the blood applied;
I am prostrate in the dust;
I with Christ am crucified.

5 Jesus comes! he fills my soul!
Perfected in love I am!
I am every whit made whole;
Glory! glory to the Lamb!

WM. McDONALD.

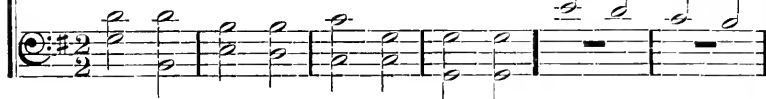
84 THY KINGDOM COME.

W. H. RUEBUSH. By per.

Maestoso.



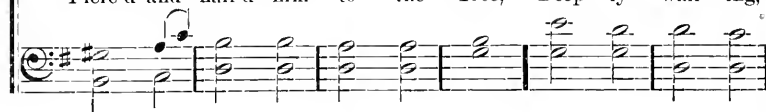
1. Lo! he comes with clouds de - scend-ing, Once for fa - vor'd
2. Ev - 'ry eye shall now be - hold him, Rob'd in dread-ful



sin - ners slain; Thousand, thous-and saints at - tend - ing
Once for favor'd sinners slain;
ma - jes - ty; Those who set at naught and sold him,
Rob'd in dreadful ma-jes-ty;



Swell the tri - umph of his train: Al - le - lu - ia!
Pierc'd and nail'd him to the Tree, Deep - ly wail - ing,



Al - le - lu - ia! God ap - pears on earth to reign.
Deep - ly wail - ing, Shall the true Mes - si - ah see.



THY KINGDOM COME.—Concluded.

- | | |
|---|---|
| <p>3 Every island, sea, and mountain,
Heaven and earth, shall flee
away;
All who hate him must, con-
founded,
Hear the trump proclaim the
day;
 : Come to judgment! :
Come to judgment, come away!</p> <p>4 Now Redemption, long expected,
See in solemn pomp appear!
All his saints, by man rejected,
Now shall meet him in the air:
 : Alleluia! :
See the day of God appear!</p> | <p>5 Answer thine own Bride and
Spirit;
Hasten, Lord, the general doom;
The new heaven and earth to in-
herit
Take thy pining exiles home:
 : All creation :
Travails, groans, and bids thee
come.</p> <p>6 Yea, Amen; let all adore thee,
High on thine eternal throne:
Saviour, take the power and
glory;
Claim the kingdom for thine own:
 : O come quickly; :
Alleluia! come, Lord, come.</p> |
|---|---|

C. WESLEY. *Alt.*

85 NETTLETON. 8s, 7s. D.

JOHN WYETH.

FINE.

1. { Come, thou Fount of ev-'ry blessing, Tune my heart to sing thy grace; }
 { Streams of mer-cy, nev-er ceas-ing, Call for songs of loudest praise. }

D.C.—Praise the mount; I'm fix'd upon it; Mount of thy re-deem-ing love.

D.C.

Teach me some me-lo-dious son-net, Sung by flaming tongues a-bove:

- | | |
|---|---|
| <p>2 Here I'll raise mine Eben-ezer;
Hither by thy help I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wandering from the fold of
God;
He, to rescue me from danger,
Interposed his precious blood.</p> | <p>3 Oh, to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wandering heart to thee;
Prone to wander, Lord, I feel it;
Prone to leave the God I love;
Here's my heart; oh, take and
seal it;
Seal it for thy courts above.</p> |
|---|---|

ROBERT ROBINSON.

86 WAITING AT THE CROSS.

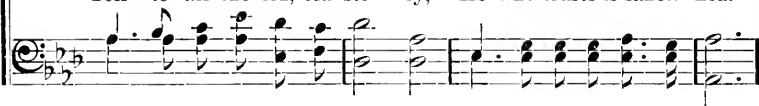
I. BALTZELL.



1. Sav-iour, at the cross I'm wait-ing, All to leave and fol-low thee;
2. All my earthly fame and treasure I surren-der now to thee;
3. Precious Saviour, smile upon me, God of wisdom, love, and might;
4. Je - sus comes! O glory! glo - ry! Now I feel the blood applied;



Wretched, poor, despised, for-sak - en, Waiting, Lord, thy sympa-thy.
 Let thy mer-cy, let thy pleas - ure Speak the word, and I am free.
 Take my heart, in pit - y own me, Show thy face, and all is bright.
 Tell to all the old, old sto - ry, He who trusts is sancti - fied.



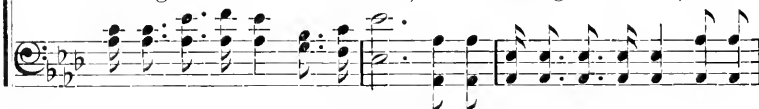
CHORUS.



I am waiting at the cross, I am waiting at the cross, I am



waiting at the cross to be saved; I am waiting at the cross, I am



WAITING AT THE CROSS.—Concluded.

waiting at the cross, I am waiting at the cross to be saved.

87 MY JESUS, I LOVE THEE.

A. J. GORDON. By per.

1. My Je - sus, I love thee, I know thou art mine, For thee all the
2. I love thee, because thou hast first lov - ed me, And purchased my
3. I will love thee in life, I will love thee in death, And praise thee as
4. In mansions of glo - ry and end - less de-light, I'll ev - er a -

fol - lies of sin I re-sign; My gra-cious Re-deem-er, my
par - don on Cal - va-ry's tree; I love thee for wear - ing the
long as thou lend - est me breath; And say when the death-dew lies
dore thee in heav - en so bright; I'll sing with the glit - ter-ing

Sav - iour art thou. If ev - er I loved thee, my Je - sus, 'tis now.
thorns on thy brow; If ev - er I loved thee, my Je - sus, 'tis now.
cold on my brow; If ev - er I loved thee, my Je - sus, 'tis now.
crown on my brow, If ev - er I loved thee, my Je - sus, 'tis now.

LONDON HYMN BOOK, 1864.

88 SAVE ME NOW.

W. H. RUEBUSH.

1. I am thine, my dear Redeemer—Thou hast bought me with thy blood;
 2. I have roamed, a homeless or-phan, Rag-ged, hun-gry, thirst-y, poor,
 3. Oh! I lean up - on thy bos - om—There a-lone I feel se - cure;

Safe with-in thy arms I'd lin - ger, Sweetly trust-ing in thy love.
 With no friend my soul to com - fort, Begging, sad, from door to door.
 Oth - er ref - uge gives no com-fort, In thy arms my peace is sure.

CHORUS.

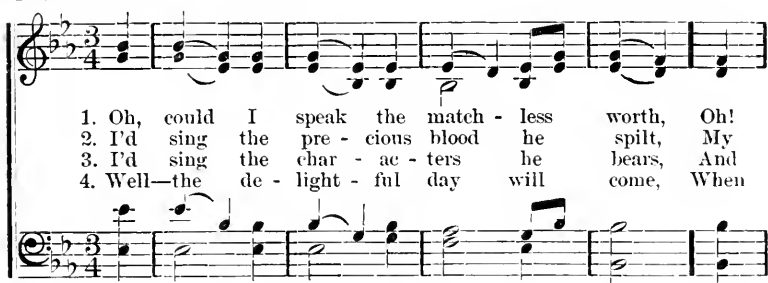
Save me now, save me now— Je - sus, Mas-ter, save me now;
 Save me now, save me now— Je - sus, Mas-ter, save me now;
 Save me now, save me now— Je - sus, Mas-ter, save me now;
 Save me now, Save me now,

Safe with-in thy arms I'd lin - ger, Je - sus, Mas-ter, save me now.
 With no friend my soul to com-fort, Je - sus, Mas-ter, save me now.
 Oth - er ref - uge gives no com-fort, Je - sus, Mas-ter, save me now.

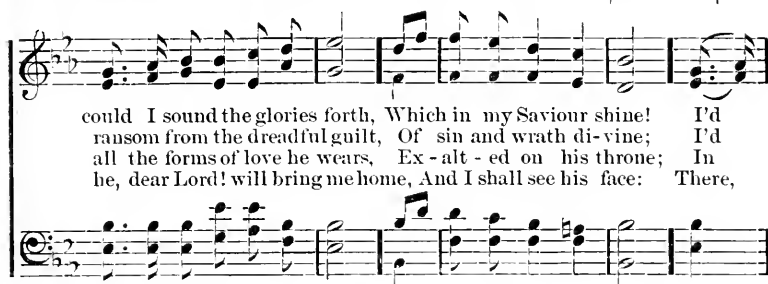
89 ARIEL. C. P. M.

LOVE AND PRAISE TO CHRIST.

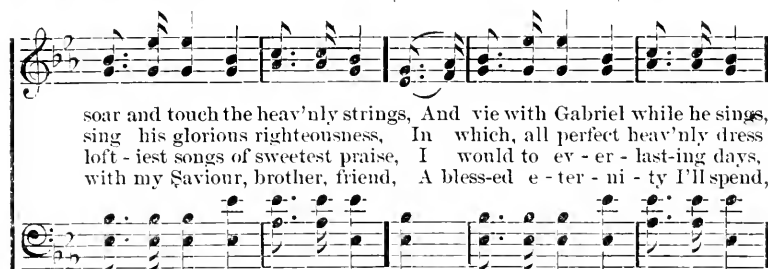
LOWELL MASON, 1836.



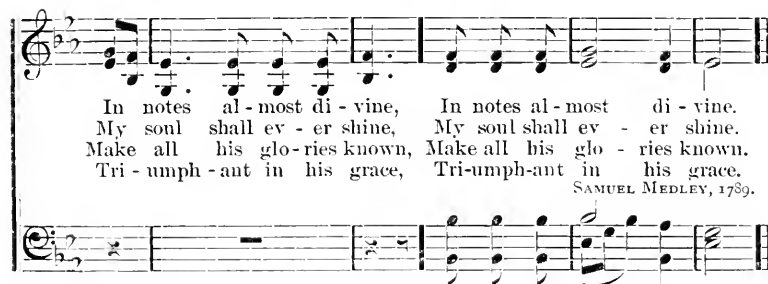
1. Oh, could I speak the match - less worth, Oh!
 2. I'd sing the pre - cious blood he spilt, My
 3. I'd sing the char - ac - ters he bears, And
 4. Well—the de - light - ful day will come, When



could I sound the glories forth, Which in my Saviour shine! I'd
 ransom from the dreadful guilt, Of sin and wrath di-vine; I'd
 all the forms of love he wears, Ex - alt - ed on his throne; In
 he, dear Lord! will bring me home, And I shall see his face: There,



soar and touch the heav'nly strings, And vie with Gabriel while he sings,
 sing his glorious righteousness, In which, all perfect heav'nly dress
 loft - iest songs of sweetest praise, I would to ev - er - last-ing days,
 with my Saviour, brother, friend, A bless-ed e - ter - ni - ty I'll spend,

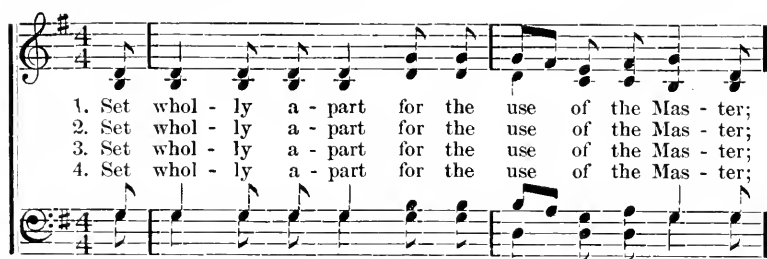


In notes al - most di - vine, In notes al - most di - vine.
 My soul shall ev - er shine, My soul shall ev - er shine.
 Make all his glo - ries known, Make all his glo - ries known.
 Tri - umph - ant in his grace, Tri - umph - ant in his grace.

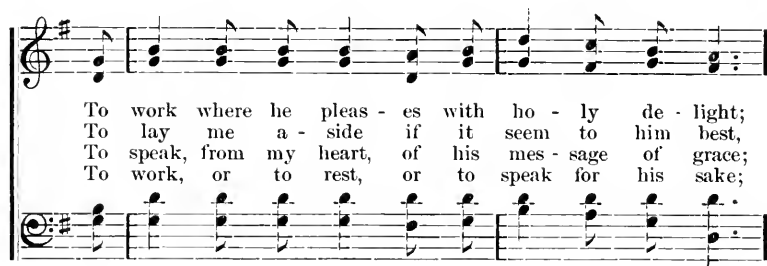
SAMUEL MEDLEY, 1789.

90 SET WHOLLY APART.

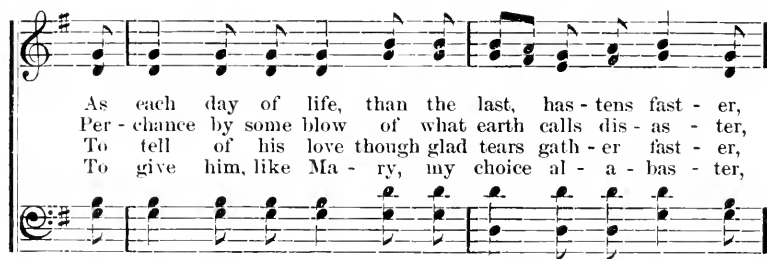
E S LORENZ.



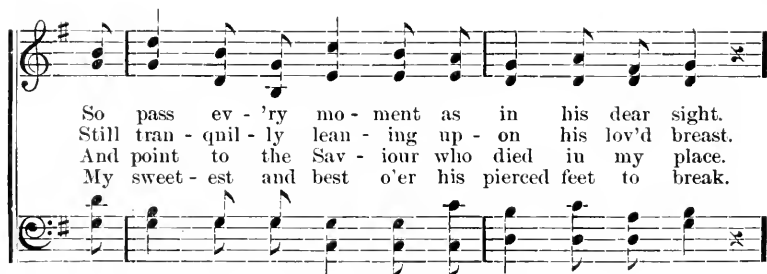
1. Set whol - ly a - part for the use of the Mas - ter;
 2. Set whol - ly a - part for the use of the Mas - ter;
 3. Set whol - ly a - part for the use of the Mas - ter;
 4. Set whol - ly a - part for the use of the Mas - ter;



To work where he pleas - es with ho - ly de - light;
 To lay me a - side if it seem to him best,
 To speak, from my heart, of his mes - sage of grace;
 To work, or to rest, or to speak for his sake;



As each day of life, than the last, has - tens fast - er,
 Per - chance by some blow of what earth calls dis - as - ter,
 To tell of his love though glad tears gath - er fast - er,
 To give him, like Ma - ry, my choice al - a - bas - ter,




So pass ev - 'ry mo - ment as in his dear sight.
 Still tran - quil - ly lean - ing up - on his lov'd breast.
 And point to the Sav - iour who died in my place.
 My sweet - est and best o'er his pierced feet to break.

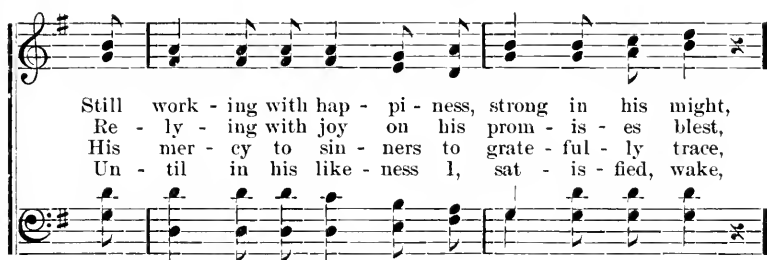
From "Holy Voices," by Lorenz & Baltzell. By per.

LOVE AND PRAISE TO CHRIST.


SET WHOLLY APART.—Concluded.



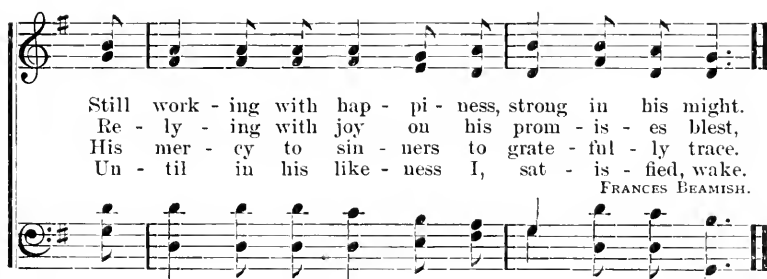
Kept by God's pow - er, From hour un - to hour,
 Kept by God's pow - er, From hour un - to hour,
 Kept by God's pow - er, From hour un - to hour,
 Kept by God's pow - er, From hour un - to hour,



Still work - ing with hap - pi - ness, strong in his might,
 Re - ly - ing with joy on his prom - is - es blest,
 His mer - cy to sin - ners to grate - ful - ly trace,
 Un - til in his like - ness I, sat - is - fied, wake,



Kept by God's pow - er, From hour un - to hour,
 Kept by God's pow - er, From hour un - to hour,
 Kept by God's pow - er, From hour un - to hour,
 Kept by God's pow - er, From hour un - to hour,

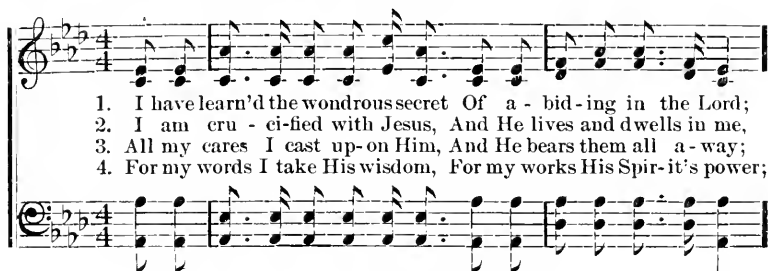


Still work - ing with hap - pi - ness, strong in his might.
 Re - ly - ing with joy on his prom - is - es blest,
 His mer - cy to sin - ners to grate - ful - ly trace.
 Un - til in his like - ness I, sat - is - fied, wake.

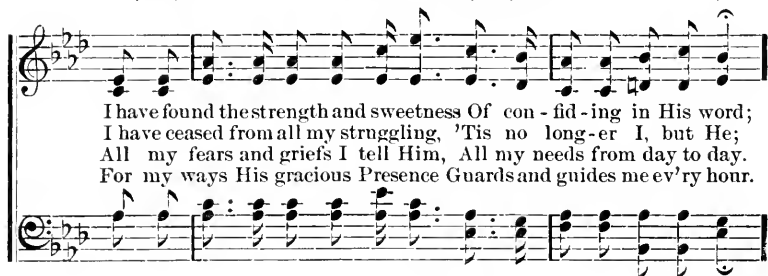
FRANCES BEAMISH.

91 ABIDING AND CONFIDING.

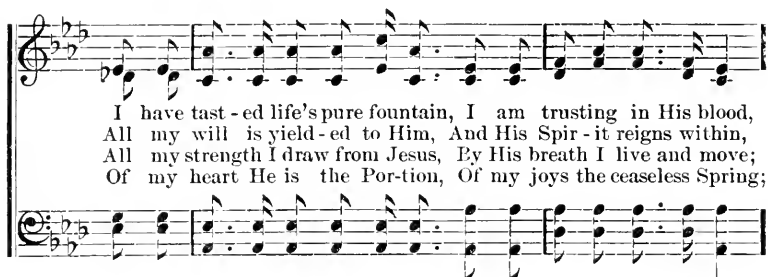
REV. L. L. PICKETT.



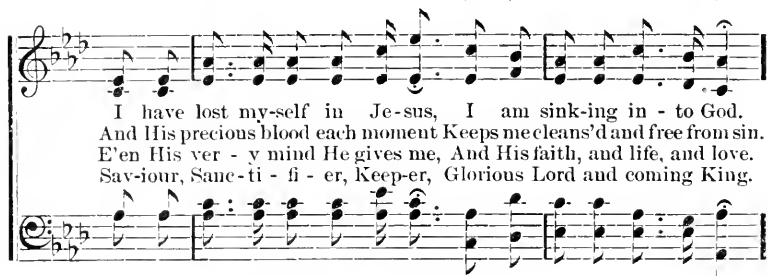
1. I have learn'd the wondrous secret Of a - bid - ing in the Lord;
2. I am cru - ci - fied with Jesus, And He lives and dwells in me,
3. All my cares I cast up - on Him, And He bears them all a - way;
4. For my words I take His wisdom, For my works His Spir - it's power;



I have found the strength and sweetness Of con - fid - ing in His word;
 I have ceased from all my struggling, 'Tis no long - er I, but He;
 All my fears and griefs I tell Him, All my needs from day to day.
 For my ways His gracious Presence Guards and guides me ev'ry hour.



I have tast - ed life's pure fountain, I am trusting in His blood,
 All my will is yield - ed to Him, And His Spir - it reigns within,
 All my strength I draw from Jesus, By His breath I live and move;
 Of my heart He is the Por - tion, Of my joys the ceaseless Spring;



I have lost my - self in Je - sus, I am sink - ing in - to God.
 And His precious blood each moment Keeps me cleans'd and free from sin.
 E'en His ver - y mind He gives me, And His faith, and life, and love.
 Sav - iour, Sanc - ti - fi - er, Keep - er, Glorious Lord and coming King.

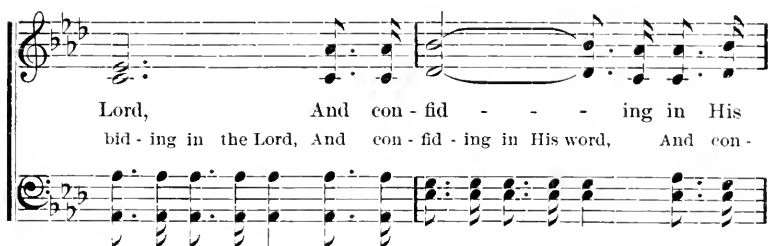
LOVE AND PRAISE TO CHRIST.

ABIDING AND CONFIDING.—Concluded.

CHORUS.



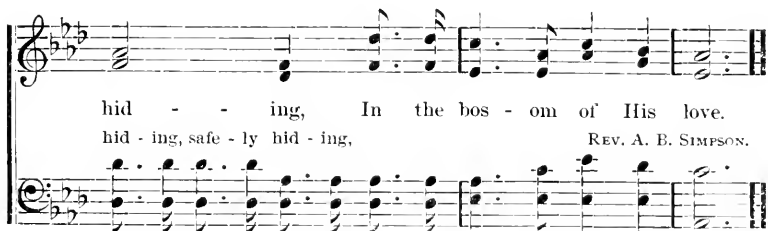
I'm a - bid - - - - ing in the
I'm a - bid - ing in the Lord, I'm a -



Lord, And con - fid - - - ing in His
bid - ing in the Lord, And con - fid - ing in His word, And con -



word, And I'm hid - - - ing, safe - ly
fid - ing in His word, And I'm hid - ing, safe - ly hid - ing, I am



hid - - ing, In the bos - om of His love.
hid - ing, safe - ly hid - ing, REV. A. B. SIMPSON.

92 BLESSED ASSURANCE.

MRS. JOS. F. KNAPP. By per.

1. Bless-ed as-sur-ance, Je-sus is mine! Oh, what a fore-taste of
 2. Per-fect sub-mis-sion, per-fect de-light, Vis-ions of rap-ture burst
 3. Per-fect sub-mis-sion, all is at rest, I in my Sav-iour am

glo-ry di-vine! Heir of sal-vation, purchased of God, Born of His
 on my sight; An-gels de-scend-ing, bring from a-bove Ech-oes of
 hap-py and blest; Watching and waiting, looking a-bove, Fill'd with His

CHORUS.

Spir-it, wash'd in His blood. } This is my sto-ry, this is my
 mer-cy, whis-pers of love. }
 good-ness, lost in His love. }

song, Praising my Sav-iour all the day long; This is my sto-ry,

BLESSED ASSURANCE.—Concluded.

3 3 3

this is my song, Prais-ing my Sav - iour all the day long.

FANNY J. CROSBY.

3 3 3

93 LOVING KINDNESS.

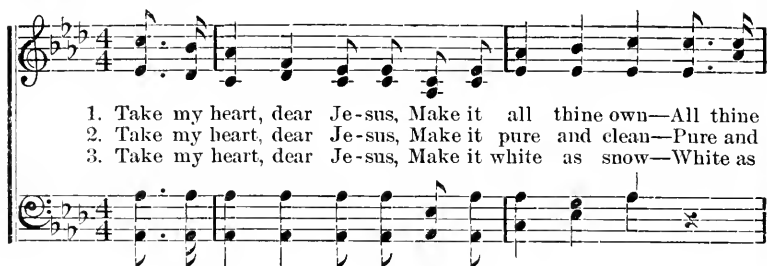
1. A-wake, my soul, in joy-ful lays, And sing my great Redeemer's praise,
2. He saw me ruin-ed in the fall, Yet loved me not-with-standing all;
3. Tho' num'rous hosts of mighty foes, Tho' earth and hell my way oppose,

He just-ly claims a song from me, His lov-ing kindness, oh, how free!
He saved me from my lost es - tate, His lov-ing kindness, oh, how great!
He safe-ly leads my soul a - long, His lov-ing kindness, oh, how strong!

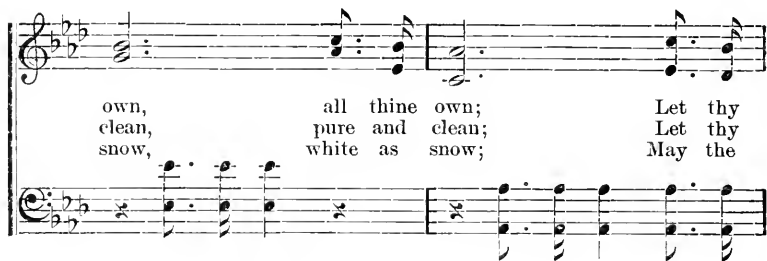
Lov-ing kindness, lov-ing kindness, His lov-ing kindness, oh, how free.
Lov-ing kindness, lov-ing kindness, His lov-ing kindness, oh, how great.
Lov-ing kindness, lov-ing kindness, His lov-ing kindness, oh, how strong.

94 TAKE MY HEART, DEAR JESUS.

I. BALTZELL.



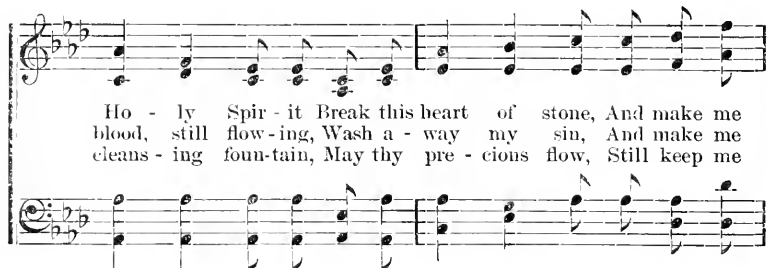
1. Take my heart, dear Je-sus, Make it all thine own—All thine
 2. Take my heart, dear Je-sus, Make it pure and clean—Pure and
 3. Take my heart, dear Je-sus, Make it white as snow—White as



own,
 clean,
 snow,

all thine own;
 pure and clean;
 white as snow;

Let thy
 Let thy
 May the



Ho - ly Spir - it Break this heart of stone, And make me
 blood, still flow - ing, Wash a - way my sin, And make me
 cleans - ing foun - tain, May thy pre - cious flow, Still keep me

CHORUS.



all thine own. } Take my heart..... and let it
 pure and clean. }
 white as snow. }

Take my heart and let it

LOVE AND PRAISE TO CHRIST.

TAKE MY HEART, DEAR JESUS.—Concluded.

be Ev - 'ry mo - - - ment more like
be, and let it be, Ev - 'ry mo - ment, ev - 'ry

thee; At thy feet I bow; Take my
mo - ment more like thee;

heart just now, And make me all thine own.
AMICUS.

95 MORE LOVE TO THEE.

(Tune.—BETHANY. 6s, 4s. No. 68.)

MORE love to thee, O Christ,
More love to thee!
Hear thou the prayer I make
On bended knee:
This is my earnest plea—
More love, O Christ, to thee!
More love to thee!

2 Once earthly joy I craved—
Sought peace and rest;
Now thee alone I seek:
Give what is best.

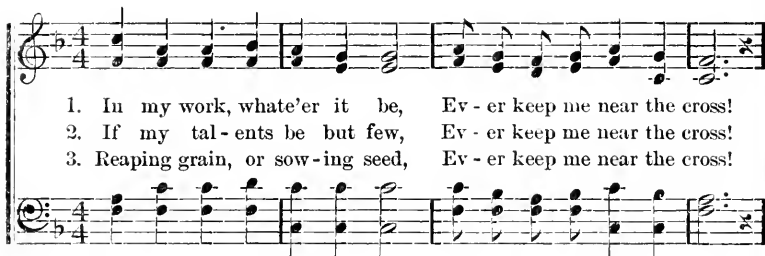
This all my prayer shall be—
More love, O Christ, to thee;
More love to thee!

3 Then shall my latest breath
Whisper thy praise;
This be the parting cry
My heart shall raise—
This still its prayer shall be,
More love, O Christ, to thee!
More love to thee!

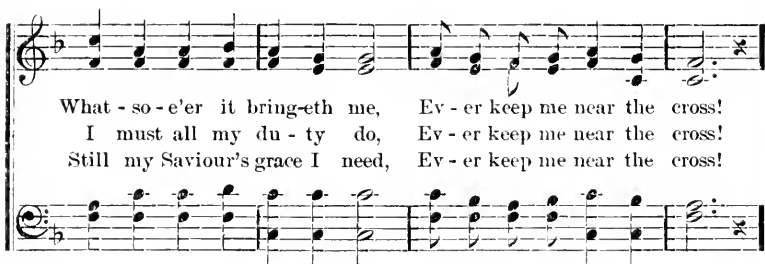
Mrs. E. P. PRENTISS, 1869.

96 NEAR THE CROSS.

J. H. RUEBUSH.

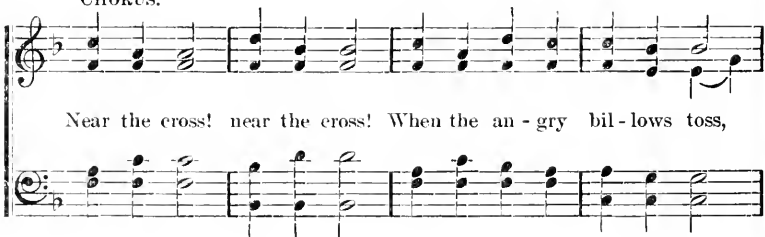


1. In my work, whate'er it be, Ev - er keep me near the cross!
 2. If my tal - ents be but few, Ev - er keep me near the cross!
 3. Reaping grain, or sow - ing seed, Ev - er keep me near the cross!

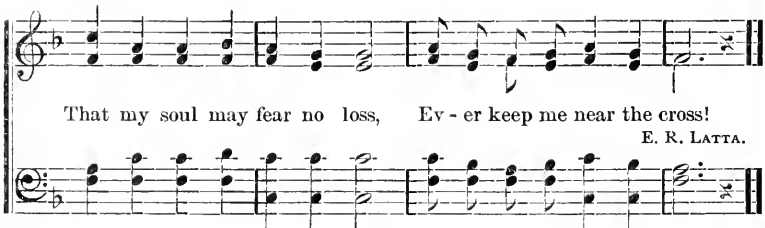


What - so - e'er it bring-eth me, Ev - er keep me near the cross!
 I must all my du - ty do, Ev - er keep me near the cross!
 Still my Saviour's grace I need, Ev - er keep me near the cross!

CHORUS.



Near the cross! near the cross! When the an - gry bil - lows toss,



That my soul may fear no loss, Ev - er keep me near the cross!

E. R. LATTA.

97 FULL SALVATION.

MISS DORA BOOLE.



1. Precious Saviour, thou hast sav'd me; Thine and on - ly thine I am:
 2. Long my yearning heart was trying To en - joy this per - fect rest;
 3. Trusting, trusting, ev-'ry moment; Feeling now the blood applied;
 4. Con - se - cra - ted to thy ser - vice, I will live and die to thee;



Oh! the cleansing blood has reach'd me, Glo - ry, glo - ry to the Lamb!
 But I gave all try - ing o - ver: Sim - ply trust - ing, I was blest.
 Ly - ing at the cleansing fountain; Dwelling in my Saviour's side.
 I will wit - ness to thy glo - ry Of sal - va - tion full and free.



CHORUS.



Glo - ry, glo - ry, Je - sus saves me, Glo - ry, glo - ry to the Lamb!



Oh! the cleansing blood has reach'd me, Glo - ry, glo - ry to the Lamb!



- | | |
|---|---|
| <p>5 Yes, I will stand up for Jesus;
 He has sweetly saved my soul,
 Cleansed me from inbred corrup -
 tion,
 Sanctified and made me whole.</p> | <p>6 Glory to the blood that bought
 me,
 Glory to the cleansing power!
 Glory to the blood that keeps me!
 Glory, glory, evermore!</p> |
|---|---|

98 GOD KNOWS WHAT IS BEST.

J. H. RUEBUSH.

1. 'Tis hard to bear the heav - y load, To walk a - lone the
 2. The van - i - ties of earth I sought, Its pleas - ures to my
 3. My heart would quit the toil-some way, Nor with the earth-ly

dear - y road, Whilst oth - ers reap the grain we sow'd, But
 heart I brought, But all my spir - it sad - ly taught That
 long - er stay, I long to bask in end - less day; But

D.S.—While to his bos - om fond - ly press'd, For

FINE. REFRAIN.

God knows what is best, He knows, he knows just

God knows what is best.

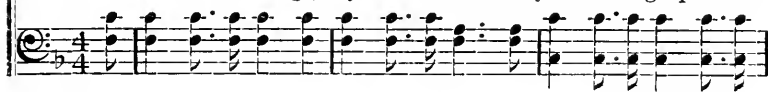
what is best, I tell him all my heart's un - rest,
 REV. G. P. HOTT.

99 THE CHILD OF A KING.

JNO. B. SUMNER. ARR.



1. My Fa-ther is rich in hous-es and lands, He holdeth the wealth of the
2. My Father's own Son, the Saviour so fair, Once wander'd on earth human
3. I once was an out-cast stranger on earth, A sin-ner by choice, and an
4. A tent or a cottage, why should I care? They're building a palace for



world in his hands! Of ru-bies and diamonds, of sil-ver and gold, His
sor-row to share: But now he is reign-ing for-ev-er on high, He'll
"a-lien" by birth! But I've been "adopted," my name's written down: An
me o-ver there! Tho' ex-il'd from home, yet my glad heart can sing: All



cof-fers are full, he has rich-es un-told.
give us a home in the sweet by and by. } I'm the child of a King, The
heir to a mansion, a robe and a crown.
glo-ry to God, I'm the child of a King.



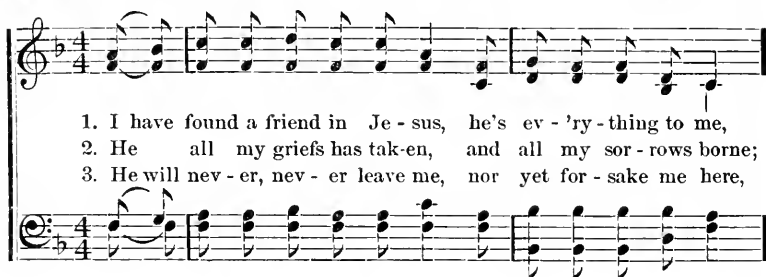
child of a King, With Je-sus, my Saviour, I'm the child of a King.

HATTIE E. BUELL. ARR.

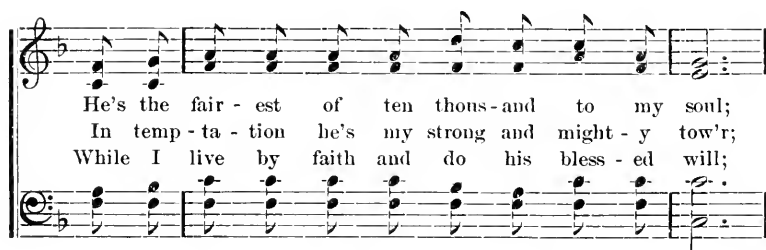


100 THE LILY OF THE VALLEY.

ENGLISH MELODY.



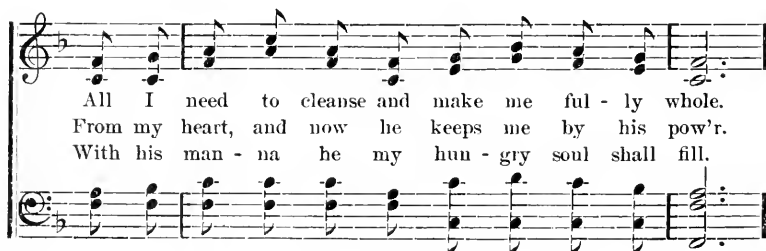
1. I have found a friend in Je - sus, he's ev - 'ry-thing to me,
 2. He all my griefs has tak-en, and all my sor - rows borne;
 3. He will nev - er, nev - er leave me, nor yet for - sake me here,



He's the fair - est of ten thous-and to my soul;
 In temp - ta - tion he's my strong and might - y tow'r;
 While I live by faith and do his bless - ed will;

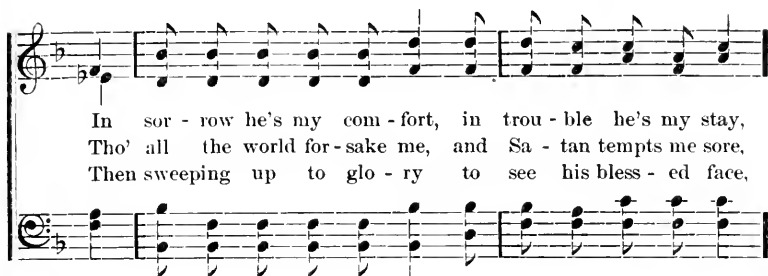


The Li - ly of the Val - ley, in him a - lone I see
 I have all for him for - sak - en, and all my i - dols torn
 A wall of fire a - bout me, I've noth-ing now to fear,



All I need to cleanse and make me ful - ly whole.
 From my heart, and now he keeps me by his pow'r.
 With his man - na he my hun - gry soul shall fill.

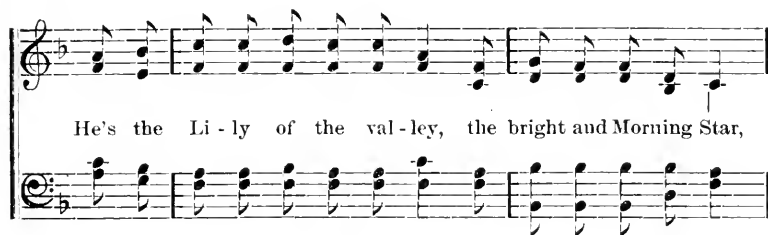
THE LILY OF THE VALLEY.—Concluded.



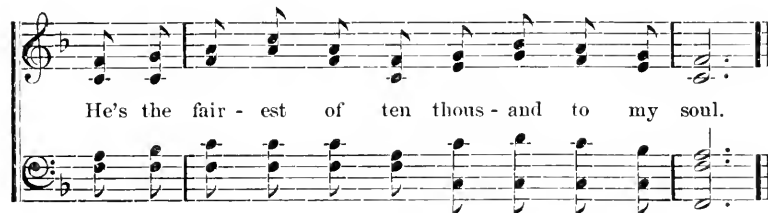
In sor - row he's my com - fort, in trou - ble he's my stay,
Tho' all the world for - sake me, and Sa - tan tempts me sore,
Then sweeping up to glo - ry to see his bless - ed face,



He tells me ev - 'ry care on him to roll.
Thro' Je - sus I shall safe - ly reach the goal.
Where riv - ers of de - light shall ev - er roll.



He's the Li - ly of the val - ley, the bright and Morning Star,



He's the fair - est of ten thous - and to my soul.

101 IS NOT THIS THE LAND OF BEULAH?

ARRANGED.

1. I am dwell - ing on the moun - tain, Where the
2. I can see far down the moun - tain, Where I
3. I am drink - ing at the foun - tain, Where I

gold - en sunlight gleams O'er a land whose wondrous beauty
wan - dered wea - ry years, Oft - en hin - dered in my jour - ney
ev - er would a - bid; For I've tast - ed life's pure riv - er,

Far ex - ceeds my fond - est dreams; Where the air is pure e -
By the ghosts of doubts and fears, Bro - ken vows and dis - ap -
And my soul is sat - is - fied; There's no thirst - ing for life's

the - real, La - den with the breath of flow'rs, They are
pointments, Thick - ly sprin - kled all the way, But the
pleas - ures, Nor a - dorn - ing, rich and gay, For I've

LOVE AND PRAISE TO CHRIST.

IS NOT THIS THE LAND OF BEULAH?—Concluded.



bloom - ing by the foun-tain, 'Neath the am - a - ranthine bow'rs.
Spir - it led, un - err - ing, To the land I hold to - day.
found a rich - er treas - ure, One that fad - eth not a - way.

CHORUS.



Is not this the land of Ben - lah, Bless - ed,



bless - ed land of light, Where the flow - ers bloom for -



ev - er, And the sun is al - ways bright.

4 Tell me not of heavy crosses,
Nor the burdens hard to bear,
For I've found this great salvation
Makes each burden light appear;
And I love to follow Jesus,
Gladly counting all but dross,
Worldly honors all forsaking
For the glory of the cross.

5 Oh, the Cross has wondrous glory!
Oft I've proved this to be true;
When I'm in the way so narrow
I can see a pathway through;
And how sweetly Jesus whispers,
Take the Cross, thou need'st not fear,
For I've tried this way before thee,
And the glory lingers near.

102 UNDER HIS WINGS. 8s.

ASA HULL, 1872.



1. In God I have found a re- treat, Where I can se- cure- ly a - hide;
 2. I dread not the ter-ror by night, No ar- row can harm me by day;
 3. The pestilence walking a- bout, When darkness has set- tled a - broad.
 4. The wasting destruction at noon No fear-ful fore- bod- ing can bring;
 5. A thousand may fall at my side, And ten thousand at my right hand;



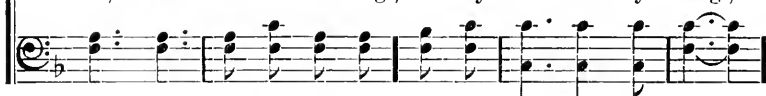
No refuge nor rest so com-plete; And here I in- tend to re - side.
 His shadow has cover'd me quite, My fears he has driv- en a - way.
 Can nev-er compel me to doubt The presence and pow-er of God.
 With Jesus my soul doth commune, His per-fect sal-va- tion I sing.
 A-bove me his wings are spread wide, Beneath them in safe-ty I stand.



CHORUS.



Oh, what com- fort it brings, As my soul sweet- ly sings,




I am safe from all dan - ger While un - der his wings.
 JAMES NICHOLSON.




Re-entered by Asa Hull 1900. Used by per.

103 SEGUR. 8s, 7s & 4s.



J. P. HOLBROOK.




1. Guide me, O thou great Je - ho - vah, Pil - grim
 2. O - pen thou the crys - tal foun - tain Whence the
 3. When I tread the verge of Jor - dan, Bid my




thro' this bar - ren land; I am weak, but thou art might-y;
 heal - ing streams do flow; Let the fie - ry cloud-y pil - lar
 anx - ious fears sub - side; Death of death! and hell's De-struction!

Hold me with thy pow'rful hand; Bread of heav - en,
 Lead me all my jour - ney through; Strong De - liv - 'rer,
 Land me safe on Canaan's side; Songs of prais - es,



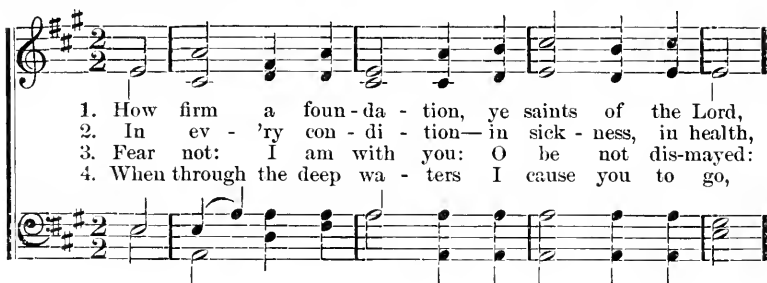

Bread of heav - en, Feed me till I want no more.
 Strong De - liv - 'rer, Be thou still my Strength and Shield.
 Songs of prais - es I will ev - er give to thee.



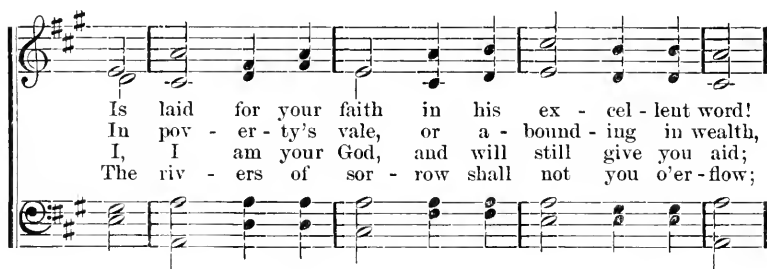
W. WILLIAMS.

104 FOUNDATION. 11s.

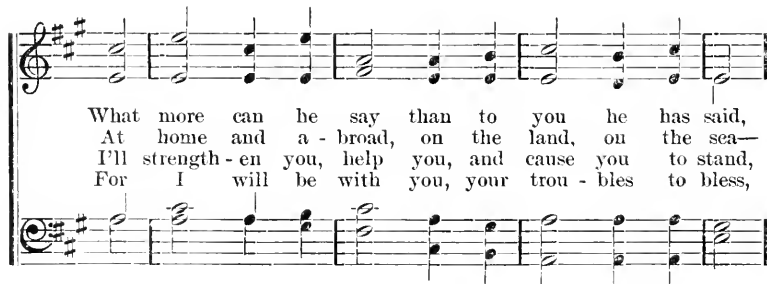
AMERICAN SPIRITUAL.



1. How firm a foun-da - tion, ye saints of the Lord,
 2. In ev - 'ry con - di - tion—in sick - ness, in health,
 3. Fear not: I am with you: O be not dis-mayed:
 4. When through the deep wa - ters I cause you to go,



Is laid for your faith in his ex - cel - lent word!
 In pov - er - ty's vale, or a - bound - ing in wealth,
 I, I am your God, and will still give you aid;
 The riv - ers of sor - row shall not you o'er - flow;



What more can he say than to you he has said,
 At home and a - broad, on the land, on the sea—
 I'll strength - en you, help you, and cause you to stand,
 For I will be with you, your trou - bles to bless,



You who un - to Je - sus for ref - uge have fled?
 As your days may de - mand, so your suc - cor shall be.
 Up - held by my right - eous, om - nip - o - tent hand.
 And sanc - ti - fy to you your deep - est dis - tress.

LOVE AND PRAISE TO CHRIST.

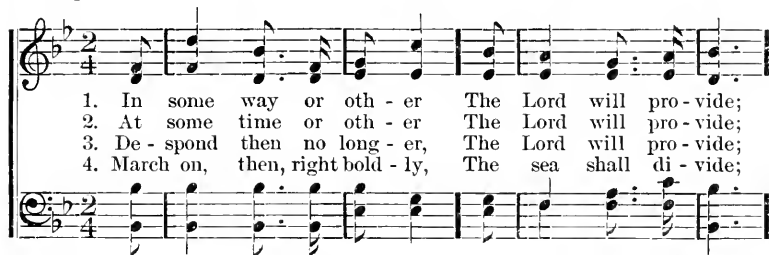
FOUNDATION.—Concluded.

- | | |
|---|---|
| <p>5 When through fiery trials your
pathway shall lie,
My grace, all-sufficient, shall be
your supply;
The flame shall not hurt you; I
only design
Your dross to consume, and your
gold to refine.</p> <p>6 E'en down to old age all my people
shall prove
My sovereign, eternal, unchangable
love;</p> | <p>And when hoary hairs shall their
temples adorn,
Like lambs they shall still in my
bosom be borne.</p> <p>7 The soul that on Jesus hath leaned
for repose,
I will not, I can not desert to his
foes;
That soul, though all hell should
endeavor to shake,
I'll never, no never, no never for-
sake.</p> |
|---|---|

GEO. KEITH, 1787.

105 THE LORD WILL PROVIDE. P. M.

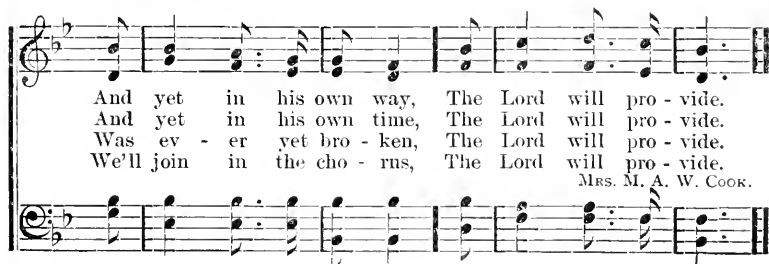
E. S. LORENZ.



1. In some way or oth - er The Lord will pro - vide;
2. At some time or oth - er The Lord will pro - vide;
3. De - spend then no long - er, The Lord will pro - vide;
4. March on, then, right bold - ly, The sea shall di - vide;



It may not be my way, It may not be thy way,
It may not be my time, It may not be thy time,
And this be the to - ken— No word he hath spo - ken,
The path - way made glo - rious With shout - ings vic - to - rious,



And yet in his own way, The Lord will pro - vide.
And yet in his own time, The Lord will pro - vide.
Was ev - er yet bro - ken, The Lord will pro - vide.
We'll join in the cho - rus, The Lord will pro - vide.

MRS. M. A. W. COOK.

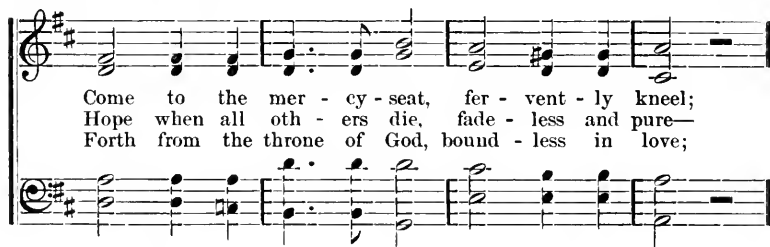
106 COME, YE DISCONSOLATE. 11s, 10s.

SAMUEL WEBBE, 1800.

CHOIR.



1. Come, ye dis - con - so - late, wher - e'er ye lan - guish;
 2. Joy of the des - o - late, light of the stray - ing,
 3. Here see the bread of life; see wa - ters flow - ing

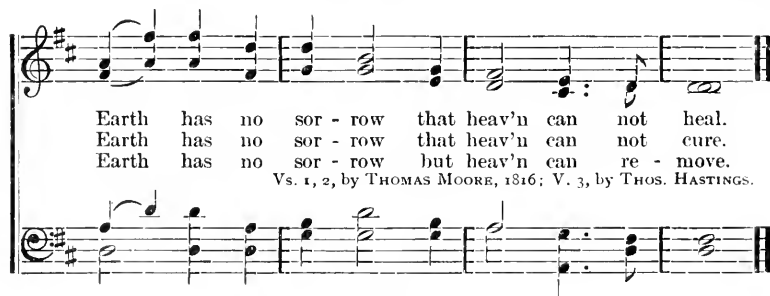


Come to the mer - cy - seat, fer - vent - ly kneel;
 Hope when all oth - ers die, fade - less and pure—
 Forth from the throne of God, bound - less in love;

CONGREGATION.



Here bring your wound-ed hearts, here tell your an - guish;
 Here speaks the Com - fort-er, in God's name say - ing,
 Come to the feast pre-pared, come, ev - er know - ing



Earth has no sor - row that heav'n can not heal.
 Earth has no sor - row that heav'n can not cure.
 Earth has no sor - row but heav'n can re - move.

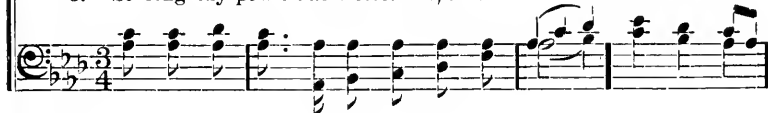
Vs. 1, 2, by THOMAS MOORE, 1816; V. 3, by THOS. HASTINGS.

107 LUX BENIGNA. 10s, 4s.

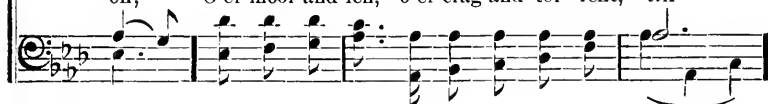
J. B. DYKES.



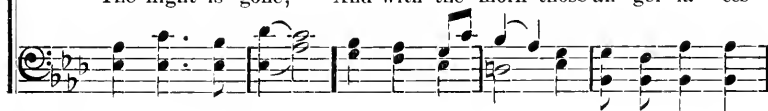
1. Lead, kind-ly Light, a-mid th'en-cir-cling gloom, Lead thou me
2. I was not ev - er thus, nor prayed that thou Shouldst lead me
3. So long thy pow'r has blessed me, sure it still Will lead me



on; The night is dark, and I am far from home,
on; I loved to choose and see my path, but now
on; O'er moor and fen, o'er crag and tor-rent, till



Lead thou me on; Keep thou my feet; I do not ask to
Lead thou me on; I loved the gar - ish day, and spite of
The night is gone; And with the morn those an - gel fa - ces



see The dis - tant scene; one step e - nough for me.
fears, Pride ruled my will. Re-mem-ber not past years.
smile Which I have loved long since, and lost a - while.

CARDINAL J. H. NEWMAN.



108 WHAT A FRIEND WE HAVE IN JESUS.

CHARLES C. CONVERSE. By per.



1. What a friend we have in Je - sus, All our sins and griefs to bear;
2. Have we tri - als and tempta - tions? Is there trouble an - y - where?
3. Are we weak and heavy la - den, Cumber'd with a load of care?



What a priv - i - lege to car - ry Ev - 'ry thing to God in prayer.
We should nev - er be dis - couraged, Take it to the Lord in prayer.
Pre - cious Saviour, still our ref - uge—Take it to the Lord in prayer.



Oh, what peace we oft - en for - feit, Oh, what needless pain we bear,
Can we find a friend so faith - ful, Who will all our sor - rows share?
Do thy friends despise, for - sake thee? Take it to the Lord in prayer;



All because we do not car - ry Ev - 'ry thing to God in prayer.
Je - sus knows our ev - 'ry weakness, Take it to the Lord in prayer.
In his arms he'll take and shield thee, Thou wilt find a sol - ace there.

REV. H. BONAR.



109 REFUGE. 7s. D.

J. P. HOLBROOK, 1862.

1. Je-sus, Lov-er of my soul, Let me to thy bos-om fly,
 2. Oth-er ref-uge have I none; Haugs my help-less soul on thee:
 3. Thou, O Christ, art all I want; More than all in thee I find;
 4. Plenteous grace with thee is found, Grace to cov-er all my sin:

While the near-er wa-ters roll, While the tem-pest still is high!
 Leave, O leave me not a-lone, Still sup-port and comfort me:
 Raise the fall-en, cheer the faint, Heal the sick, and lead the blind.
 Let the heal-ing streams abound: Make and keep me pure with-in.

Hide me, O my Sav-iour, hide, Till the storm of life is past;
 All my trust on thee is stayed, All my help from thee I bring;
 Just and ho-ly is thy name, I am all un-righteousness:
 Thou of life the fountain art, Free-ly let me take of thee:

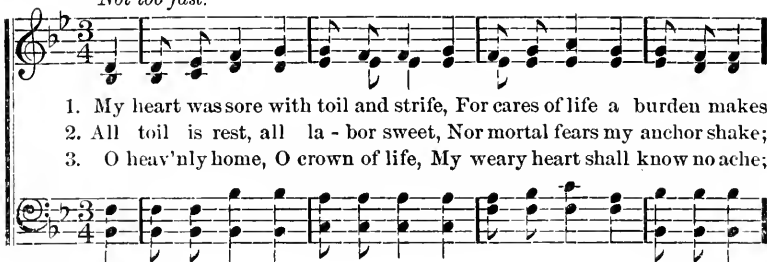
Safe in-to the ha-ven guide, O re-ceive my soul at last!
 Cov-er my de-fenseless head With the shad-ow of thy wing!
 False and full of sin I am, Thou art full of truth and grace.
 Spring thou up with-in my heart, Rise to all e-ter-ni-ty.

CHARLES WESLEY, 1740.

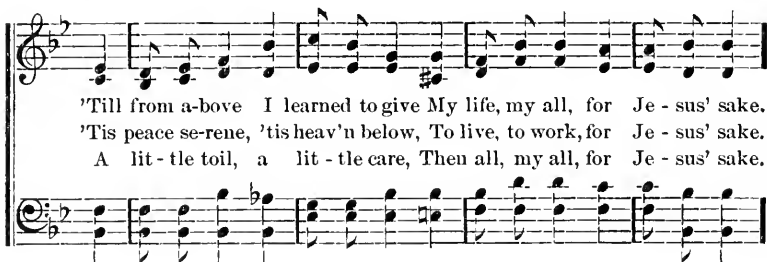
110 FOR JESUS SAKE.

WILL H. RUEBUSH.

Not too fast.

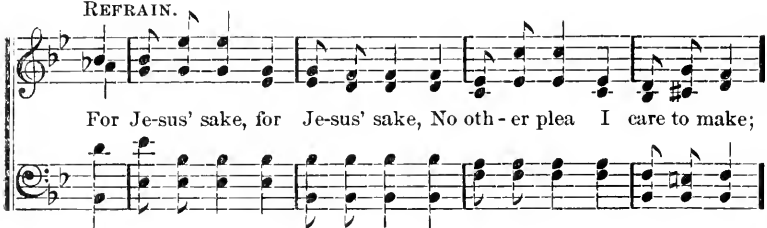


1. My heart was sore with toil and strife, For cares of life a burden makes
 2. All toil is rest, all la - bor sweet, Nor mortal fears my anchor shake;
 3. O heav'nly home, O crown of life, My weary heart shall know no ache;

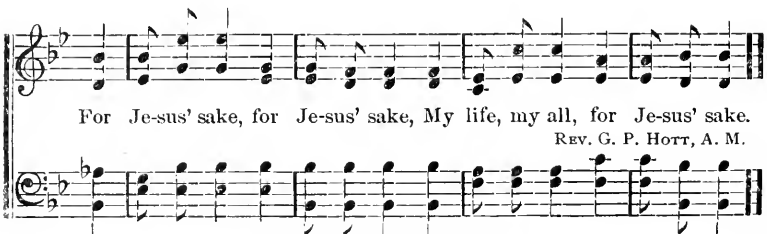


'Till from a-bove I learned to give My life, my all, for Je - sus' sake.
 'Tis peace se-rene, 'tis heav'n below, To live, to work, for Je - sus' sake.
 A lit - tle toil, a lit - tle care, Then all, my all, for Je - sus' sake.

REFRAIN.



For Je-sus' sake, for Je-sus' sake, No oth - er plea I care to make;



For Je-sus' sake, for Je-sus' sake, My life, my all, for Je-sus' sake.
 REV. G. P. HOTT, A. M.

LOVE AND PRAISE TO CHRIST.

111 BLAND. 8s, 7s.

J. H. RUEBUSH.

1. Help me, O my bless-ed Sav-iour, In thy vine-yard ev - 'ry day;
 2. Help me, O my bless-ed Sav-iour, With thy sheep to fold the lambs;
 3. Help me, O my bless-ed Sav-iour, Feed thy flock with food di-vine;

CHO.—Help me, O my bless-ed Sav-iour, To be like thee all my day—

D. C.

Help me from the fields to gath-er Gold-en har-vest by the way.
 Help me lead them to the Fa-ther's Kind, protecting, gen-tle hands.
 Help me lead them to the wa-ters And the pas-tures ev-er thine.

When I sow, or reap, or gath-er, When I speak, or sing, or pray.

The Ruebush Kieffer Co., owners.

R. F. PAYNE.

112 ENNIUS. 7s. D.

FINE.


1. { Peo-ple of the liv-ing God, I have sought the world a-round, }
 { Paths of sin and sor-row trod, Peace and com-fort nowhere found. }
D. C.—Brethern, where your al-tar burns, O re-ceive me in-to rest.
 2. { Lone-ly I no long-er roam, Like the cloud, the wind, the wave; }
 { Where you dwell, shall be my home. Where you die, shall be my grave; }
D. C.—Earth can fill my soul no more, Ev-'ry i-dol I re-sign.

D. C.

Now to you my spir-it turns—Turns a fu-gi-tive un-blest;
 Mine the God whom you a-dore. Your Re-deem-er shall be mine;

113 GOD'S HAND DOTH LEAD ME ON.

JAS. H. RUEBUSH.




1. 'Tis God's own hand that leadeth me A - long my pil-grim way,
 2. 'Tis God's own hand that leadeth me A - long my toil-some way;
 3. 'Tis God's own hand that leadeth me A - long my wea - ry way;




But not be-cause he need - eth me, I need him for my stay.
 And since in love he feed - eth me, I'll trust him day by day.
 And ev - 'ry day he speed - eth me, To - ward e - ter - nal day.

REFRAIN.



So God's own hand doth lead me on Thro' darkness and thro' gloom,

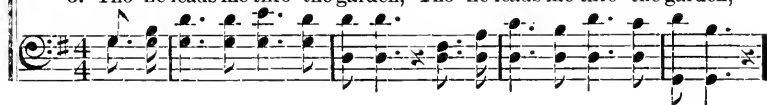


And well I know where'er I go His hands will lead me home.

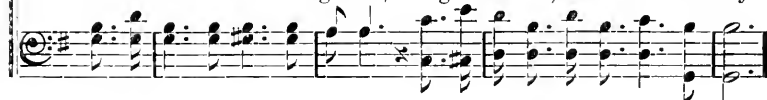
114 FOLLOW ALL THE WAY.



1. I have heard my Saviour calling, I have heard my Saviour calling,
 2. Tho' he leads me thro' the valley, Tho' he leads me thro' the valley,
 3. Tho' he leads me thro' the garden, Tho' he leads me thro' the garden,



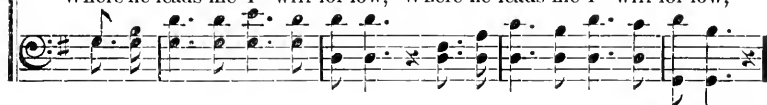
I have heard the Saviour calling, "Take thy cross and follow, follow me."
 Tho' he leads me thro' the valley, I'll go with him, with him all the way.
 Tho' he leads me thro' the garden, I'll go with him, with him all the way.



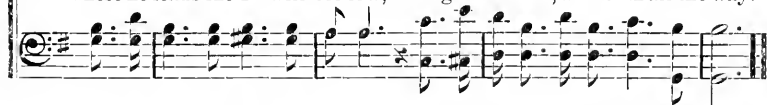
CHORUS.



Where he leads me I will fol-low, Where he leads me I will fol-low,



Where he leads me I will fol-low, I'll go with him, with him all the way.



- | | |
|---|---|
| 4 Tho' the path be dark and dreary,
I'll go with him, with him all the way. | 7 I will follow on to know him,
He's my Saviour, Saviour, Brother, Friend. |
| 5 Tho' he leads me to the conflict,
I'll go with him, with him all the way. | 8 He will give me grace and glory.
He will keep me, keep me all the way. |
| 6 Tho' he leads me thro' fiery trials,
I'll go with him, with him all the way. | 9 O 'tis sweet to follow Jesus,
And be with him, with him all the way. |

115 SWEET HOUR OF PRAYER. L. M. D. J. H. HALL.

With expression.

1. Sweet hour of pray'r, sweet hour of pray'r, That calls me from a world of care,
 2. Sweet hour of pray'r, sweet hour of pray'r, Thy wings shall my petition bear
 3. Sweet hour of pray'r, sweet hour of pray'r, May I thy con - so - la-tion share,

And bids me at my Father's throne Make all my wants and wishes known.
 To him whose truth and faithfulness En-gage the wait-ing soul to bless.
 Till from Mount Pisgah's lofty height, I view my home and take my flight.

In seasons of distress and grief, My soul has oft - en found re-lief,
 And since he bids me seek his face, Believe his word, and trust his grace,
 This robe of flesh I'll drop, and rise, To seize the ev - er - last-ing prize,

And oft escaped the tempter's snare, By thy return, sweet hour of pray'r.
 I'll cast on him my ev-ry care, And wait for thee, sweet hour of pray'r.
 And shout, while passing thro' the air, Farewell, sweet hour of pray'r.
 REV. W. W. WALFORD.

116 I AM LISTENING.

W. S. MARSHALL. By per.



1. Do you hear the Sav-iour call-ing, By the woo-ings of his voice?
2. By his Spir-it he is woo-ing, Soft-ly draw-ing us to him,
3. By the Word of Truth he's speak-ing To the wand'ring, erring ones;
5. In his Prov-i-den-tial deal-ings, E-ven in his stern de-crees,



Do you hear the ac-cents fall-ing? Will you make the pre-cious choice?
Thro' the day and night pur-su-ing, With his gen-tle voice to win.
List! the voice the still-ness break-ing! Hear the sweet and solemn tones!
In the loud-est thun-ders peal-ing, Or the murm'ring of the breeze.



REFRAIN.



I am list'ning; oh, I'm list'n-ing Just to hear the ac-cents fall!



Repeat softly.



I am list'ning; oh, I'm list'ning To the Sav-iour's gen-tle call!



117 WITH GLOWING HEART I'D PRAISE THEE.

AUSTRIAN HYMN.

A musical staff in treble clef with a common time signature (C). The key signature has one flat (B-flat). The melody consists of eighth notes and quarter notes, starting on G4 and ending on E5. The lyrics "HOSANNA IN EXCELSIS" are written above the staff.

1. Lord, with glowing heart I'd praise thee For the bliss thy love be - stows;
2. Praise, my soul, the God that sought thee, Wretched wand'rer far a - stray,
3. Lord, this ho - som's ar - dent feel - ing Vain - ly would my lips ex - press,

For the pard'ning grace that saves me, And the peace that from it flows;
Found thee lost, and kindly brought thee From the paths of death a - way:
Low be-fore thy foot-stool kneeling, Deign thy suppliant's pray'r to bless:

Help, O God, my weak en - deav-or, This dull soul to rap-ture raise;
Praise, with love's de-vout-est feel-ing, Him who saw thy guilt-born fear,
Let thy grace, my soul's chief pleasure, Love's pure flame within me raise.

The first system of the musical score for 'The Rose Tree' is written in G major (one sharp) and 2/4 time. It consists of two staves. The melody is on the upper staff, starting with a quarter note G4, followed by a quarter note A4, a quarter note B4, and a quarter note C5. The lower staff provides a harmonic accompaniment with chords. The system ends with a double bar line.

[illegible]

Thou must light the flame, or nev - er Can my love be warm'd to praise,
And, the light of hope re-veal-ing, Bade the blood-stain'd Cross ap-pear,
And, since words can nev-er measure, Let my life show forth thy praise,

The first system of the musical score for 'The Rose Tree' is written on a single staff in bass clef with a key signature of one flat (B-flat). The melody consists of eighth and quarter notes, with some chords. The lyrics 'The Rose Tree' are written above the staff, and 'The Rose Tree' is written below the staff.

WITH GLOWING HEART I'D PRAISE THEE.—Concluded.

Thou must light the flame, or nev - er Can my love be warm'd to praise.
 And, the light of hope re - veal - ing, Bade the blood - stain'd Cross ap - pear.
 And, since words can nev - er meas - ure, Let my life show forth thy praise.

FRANCIS SCOTT KEY, 1826.

118 LABAN. S. M.

1. My soul, be on thy guard; Ten thousand foes a - rise;
 2. O watch, and fight, and pray; The bat - tle ne'er give o'er;

The hosts of sin are press - ing hard To draw thee from the skies.
 Re - new it bold - ly ev - 'ry day, And help di - vine im - plore.

<p>3 Ne'er think the victory won, Nor lay thine armor down; Thy arduous work will not be done, Till thou obtain thy crown.</p>	<p>4 Fight on, my soul, till death Shall bring thee to thy God; He'll take thee at thy parting breath, To his divine abode</p>
--	--

119 THE COMFORTER HAS COME.

WM. J. KIRKPATRICK.



1. Oh, spread the tid-ings round, wher-ev - er man is found, Wher-
2. The long, long night is past, the morn-ing breaks at last; And
3. Lo, the great King of kings, with heal-ing in His wings, To
4. O bound-less Love di-vine! how shall this tongue of mine To
5. Sing, till the ech-oes fly a - bove the vault-ed sky, And



ev - er hu-man hearts and hu-man woes abound Let ev - 'ry Christian
hush'd the dreadful wail and fu - ry of the blast, As o'er the gold-en
ev - 'ry cap-tive soul a full deliv'rance brings; And thro' the va-cant
wond'ring mortals tell the matchless grace di-vine—That I, a child of
all the saints a-bove to all be-low re- ply, In strains of end-less



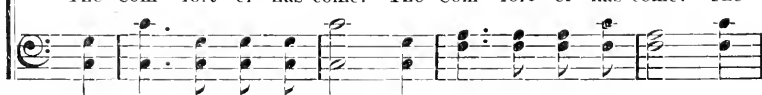
tongue pro-claim the joy-ful sound: The Com - fort - er has come!
hills the day ad-vanc-es fast! The Com - fort - er has come!
cells the song of tri-umph rings: The Com - fort - er has come!
hell, should in His im - age shine! The Com - fort - er has come!
love, the song that ne'er will die: The Com - fort - er has come!



CHORUS.



The Com - fort - er has come! The Com - fort - er has come! The



HOLY SPIRIT.

THE COMFORTER HAS COME.—Concluded.

Holy Ghost from heav'n, The Father's promise giv'n; Oh, spread the tidings
round, Wher-ev - er man is found—The Com - fort - er has come!

120 HOLY SPIRIT, FAITHFUL GUIDE. 7s. D.

MARCUS MORRIS WELLS.
FINE.

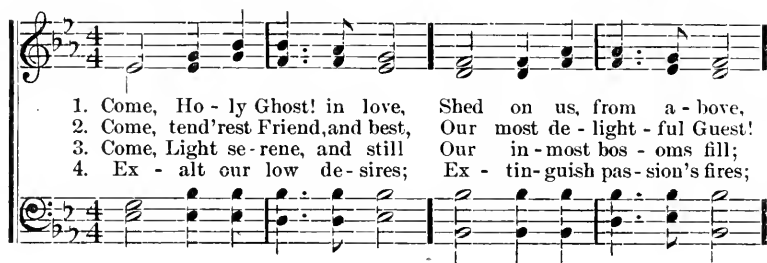
1. { Ho - ly Spir - it, faith - ful guide, Ev - er near the Christian's side; }
 Gen - tly lead us by the hand, Pilgrims in a des - ert land; }
 2. { Ev - er pres - ent, tru - est friend, Ev - er near thine aid to lend, }
 Leave us not to doubt and fear, Grop - ing on in darkness drear, }
 3. { When our days of toil shall cease, Wait - ing still for sweet re - lease, }
 Nothing left but heav'n and pray'r, Wond'ring if our names were there; }

D. C.—Whisper soft - ly, wand'rer come! Fol - low me, I'll guide thee home.

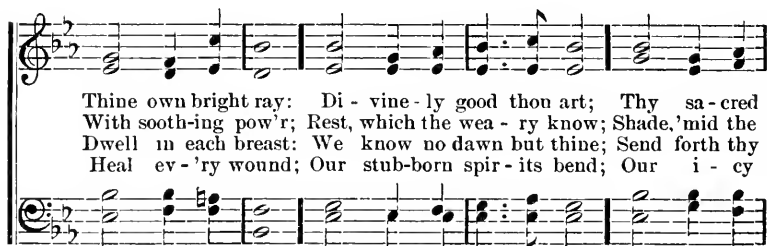
Wea - ry souls for e'er re-joice, While they hear that sweetest voice
 When the storms are rag - ing sore, Hearts grow faint, and hopes give o'er,
 Wad - ing deep the dis - mal flood, Pleading naught but Je - sus' blood,
 M. M. WELLS.

121 OLIVET. 6s & 4s.

LOWELL MASON, 1831.



1. Come, Ho - ly Ghost! in love, Shed on us, from a - bove,
 2. Come, tend'rest Friend, and best, Our most de - light - ful Guest!
 3. Come, Light se - rene, and still Our in - most bos - oms fill;
 4. Ex - alt our low de - sires; Ex - tin - guish pas - sion's fires;



Thine own bright ray: Di - vine - ly good thou art; Thy sa - cred
 With sooth - ing pow'r; Rest, which the wea - ry know; Shade, 'mid the
 Dwell in each breast: We know no dawn but thine; Send forth thy
 Heal ev - 'ry wound; Our stub - born spir - its bend; Our i - cy



gifts im - part, To glad - den each sad heart; Oh! come to - day!
 noon - tide glow; Peace, when deep griefs o'erflow; Cheer us, this hour!
 beams di - vine, On our dark souls to shine, And make us blest.
 cold - ness end; Our de - vious steps at - tend, While heav'nward bound.
Lat., ROBERT II, of France, 996. Tr. RAY PALMER, 1858.

122

Thou! whose almighty word
 Chaos and darkness heard,
 And took their flight,
 Hear us, we humbly pray,
 And, where the gospel's day
 Sheds not its glorious ray,
 "Let there be light!"

2 Thou! who didst come to bring,
 On thy redeeming wing,
 Healing and sight,
 Health to the sick in mind,

Sight to the inly blind;—
 Oh! now to all mankind,
 "Let there be light!"

3 Spirit of truth and love,
 Life-giving holy Dove!
 Speed forth thy flight:
 Move o'er the water's face,
 Bearing the lamp of grace,
 And, in earth's darkest place,
 "Let there be light!"

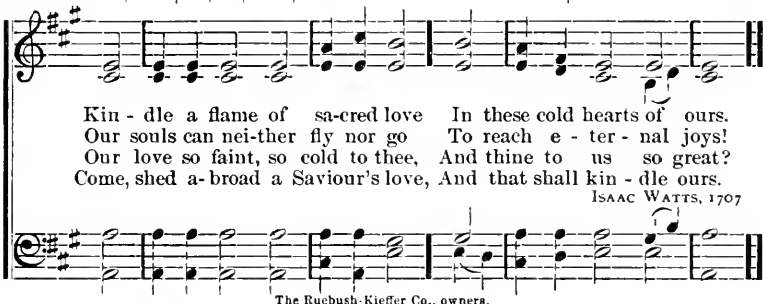
JOHN MARRIOTT, 1813.

123 URBANA. C. M.

J. H. HALL



1. Come, Ho-ly Spir - it, heav'nly Dove, With all thy quick'ning pow'rs,
 2. Look how we grov - el here be-low, Fond of these earth-ly toys;
 3. Dear Lord! and shall we ev - er live, At this poor dy - ing rate?
 4. Come, Ho-ly Spir - it, heav'nly Dove, With all thy quick'ning pow'rs,

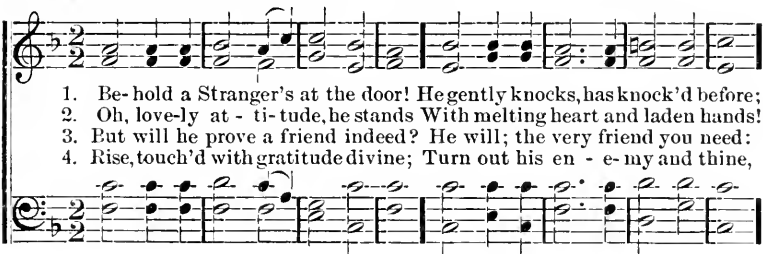


Kin - dle a flame of sa - cred love In these cold hearts of ours.
 Our souls can nei - ther fly nor go To reach e - ter - nal joys!
 Our love so faint, so cold to thee, And thine to us so great?
 Come, shed a - broad a Saviour's love, And that shall kin - dle ours.
 ISAAC WATTS, 1707

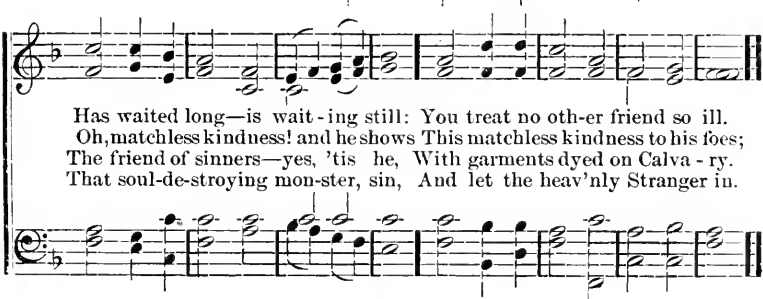
The Ruebush-Kieffer Co., owners.

124 FEDERAL STREET. L. M.

HENRY K. OLIVER.

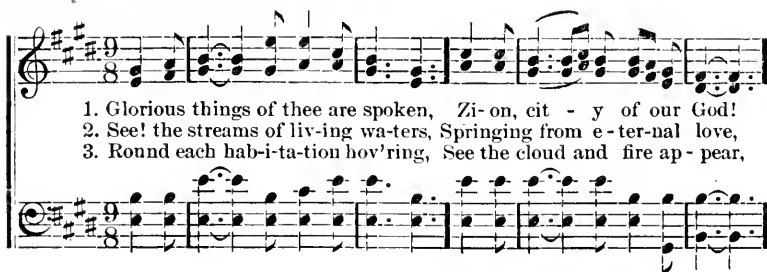


1. Be - hold a Stranger's at the door! He gently knocks, has knock'd before;
 2. Oh, love-ly at - ti - tude, he stands With melting heart and laden hands!
 3. But will he prove a friend indeed? He will; the very friend you need:
 4. Rise, touch'd with gratitude divine; Turn out his en - e - my and thine,

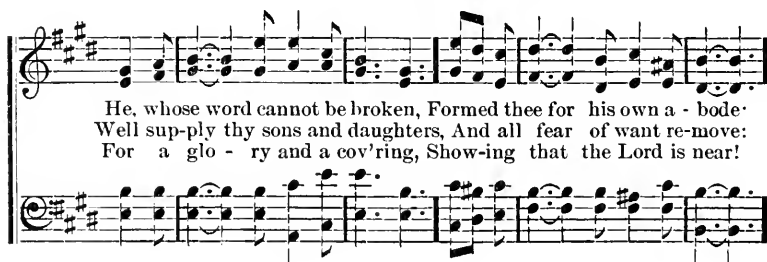


Has waited long—is wait - ing still: You treat no oth - er friend so ill.
 Oh, matchless kindness! and he shows This matchless kindness to his foes;
 The friend of sinners—yes, 'tis he, With garments dyed on Calva - ry.
 That soul-de-destroying mon - ster, sin, And let the heav'nly Stranger in.

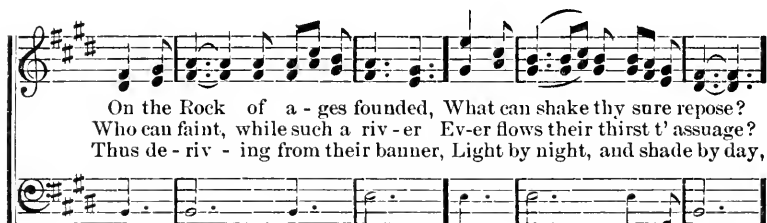
125 ECCLESIA. 8s, 7s. D.



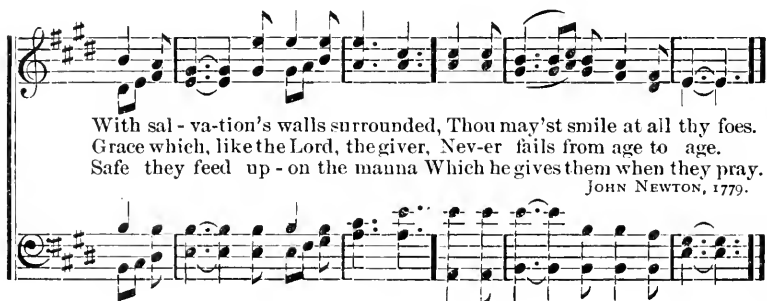
1. Glorious things of thee are spoken, Zi-on, cit - y of our God!
 2. See! the streams of liv-ing wa-ters, Springing from e - ter-nal love,
 3. Round each hab-i-ta-tion hov'ring, See the cloud and fire ap - pear,



He, whose word cannot be broken, Formed thee for his own a - bode.
 Well sup-ply thy sons and daughters, And all fear of want re-move:
 For a glo - ry and a cov'ring, Show-ing that the Lord is near!



On the Rock of a - ges founded, What can shake thy sure repose?
 Who can faint, while such a riv - er Ev - er flows their thirst t' assuage?
 Thus de - riv - ing from their banner, Light by night, and shade by day,



With sal - va-tion's walls surrounded, Thou may'st smile at all thy foes.
 Grace which, like the Lord, the giver, Nev - er fails from age to age.
 Safe they feed up - on the manna Which he gives them when they pray.
 JOHN NEWTON, 1779.

126 WEBB. 7s, 6s. D.



1. The morn-ing light is break-ing; The dark-ness dis-ap-pears;
 2. See heath-en na-tions bend-ing Be-fore the God we love,
 3. Blest riv-er of sal-va-tion! Pur-sue thine on-ward way;



The sons of earth are wak-ing To pen-i-ten-tial tears;
 And thousand hearts as-cend-ing In grat-i-tude a-bove;
 Flow thou to ev-'ry na-tion, Nor in thy rich-ness stay:



D.S.—Of na-tions in com-mo-tion, Pre-pared for Zi-on's war.
D.S.—And seek the Saviour's bless-ing, A na-tion in a day.
D.S.—Stay not till all the ho-ly Pro-claim—"The Lord is come!"



Each breeze that sweeps the ocean Brings tid-ings from a-far,
 While sin-ners, now con-fess-ing The gos-pel call o-bey,
 Stay not till all the low-ly Tri-umphant reach their home:
 S. F. SMITH.



127 STAND UP, STAND UP FOR JESUS.

- 1 STAND up, stand up for Jesus,
 Ye soldiers of the cross!
 Lift high his royal banner,
 It must not suffer loss;
 From victory unto victory
 His army shall he lead,
 Till every foe is vanquished,
 And Christ is Lord indeed.
 ♪ Stand up, stand up for Jesus,
 The trumpet call obey;
 Forth to the mighty conflict,
 In this his glorious day:

- Ye that are men! now serve him,
 Against unnumbered foes;
 Your courage rise with danger,
 And strength to strength oppose.
 3 Stand up, stand up for Jesus;
 Stand in his strength alone;
 The arm of flesh will fail you,
 Ye dare not trust your own:
 Put on the gospel armor,
 And, watching unto prayer,
 Where duty calls, or danger,
 Be never wanting there.

128 ARISE AND SHINE.

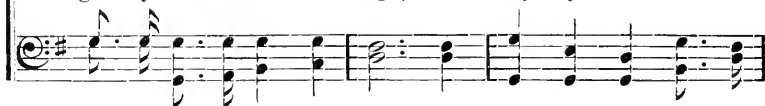
W. H. RUEBUSH.



1. A - rise and shine, for the light is come to thee, For the
2. A - rise and shine, for the day is dawn-ing bright, And the
3. A - rise and shine, let the world a-round you know That the
4. A - rise and shine, for the King of Heav-en's come, And the



glo - ry of the Lord is nigh; Lift up thine eyes round a -
 glo - ry of the Lord is nigh; Press on, on, on, in the
 glo - ry of the Lord is nigh; In word and deed may you
 glo - ry of the Lord is nigh; Some day by faith we will



bout, and you will see That the crowning day is com-ing by and by.
 bat - tle for the right, For the crowning day is com-ing by and by.
 Christ to oth - ers show, For the crowning day is com-ing by and by.
 reach that heav'nly home, In that crowning day that's coming by and by.



CHORUS.



The crown-ing day is com - ing by and by, When the



THE CHURCH.

ARISE AND SHINE.—Concluded.

Lord will come in glo - ry from on high; Then fight, fight, fight, In the
 bat - tle for the right, For the glo - ry of the Lord is draw - ing nigh.

Arr.

129 I LOVE THY KINGDOM, LORD. (Laban. S. M.)

LOWELL MASON.

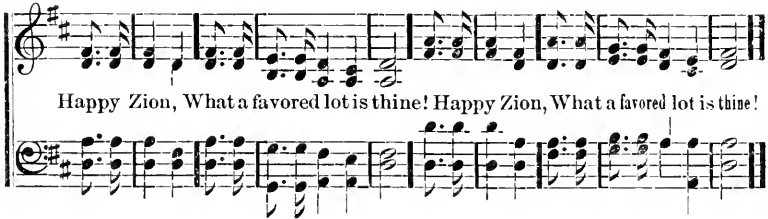
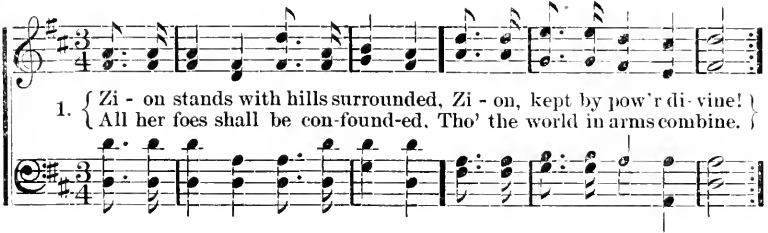
1. I love thy king - dom, Lord, The house of thine a - bode,
 2. I love thy church, O God! Her walls be - fore thee stand,
 3. Be - yond my high - est joy I prize her heav'nly ways,
 4. Sure as thy truth shall last, To Zi - on shall be giv'n

The Church our blest Re - deem - er sav'd With his own pre - cious blood.
 Dear as the ap - ple of thine eye, And grav - en on thy hand.
 Her sweet communion, sol - emn vows, Her hymns of love and praise.
 The brightest glo - ries earth can yield, And bright - er bliss of heav'n.

TIMOTHY DWIGHT.

130 ZION. 8s, 7s, 4s.

THOMAS HASTINGS, 1830.



- 2 Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

- 3 In the furnace God may prove thee,
Thence to bring thee forth more bright
But can never cease to love thee—
Thou art precious in his sight:
God is with thee—
God, thine everlasting light.

THOMAS KELLY, 1804.

131

ON the mountain's top appearing,
Lo! the sacred herald stands,
Welcome news to Zion bearing—
Zion long in hostile lands;
Mourning captive!
God himself shall loose thy bands.

- 2 Has thy night been long and mournful?
Have thy friends unfaithful proved?
Have thy foes been proud and scornful?
By thy sighs and tears unmoved?
Cease thy mourning;
Zion still is well beloved.

- 3 God, thy God, will now restore thee,
He himself appears thy Friend;
All thy foes shall flee before thee;

Here their boasts and triumph end:
Great deliverance
Zion's King will surely send.

THOMAS KELLY, 1804.

132

SAVIOUR, visit thy plantation:
Grant us, Lord, a gracious rain;
All will come to desolation,
Unless thou return again.
Lord, revive us!

All our help must come from thee.

- 2 Keep no longer at a distance;
Shine upon us from on high,
Lest, for want of thine assistance,
Every plant should droop and die.
Lord, revive us!

All our help must come from thee.

- 3 Let our mutual love be fervent!
Make us prevalent in prayers;
Let each one, esteemed thy servant,
Shun the world's bewitching snares.
Lord, revive us!

All our help must come from thee.

- 4 Break the tempter's fatal power,
Turn the stoney heart to flesh,
And begin, from this good hour,
To revive thy work afresh.

Lord, revive us!

All our help must come from thee.

JOHN NEWTON, 1779.

133 WE'LL WORK TILL JESUS COMES. DR. WM. MILLER

1. Oh, land of rest, for thee I sigh, When will the moment come,
 2. No tran-quil joys on earth I know, No peace-ful, shelt'ring dome;
 3. To Je - sus Christ I fled for rest; He bade me cease to roam,
 4. I sought at once my Sav-iour's side, No more my steps shall roam;

When I shall lay my ar - mor by, And dwell in peace at home?
 This world's a wil-der-ness of woe, This world is not my home.
 And lean for suc-cor on his breast Till he con-duct me home.
 With him I'll brave death's chilling tide, And reach my heav'nly home.

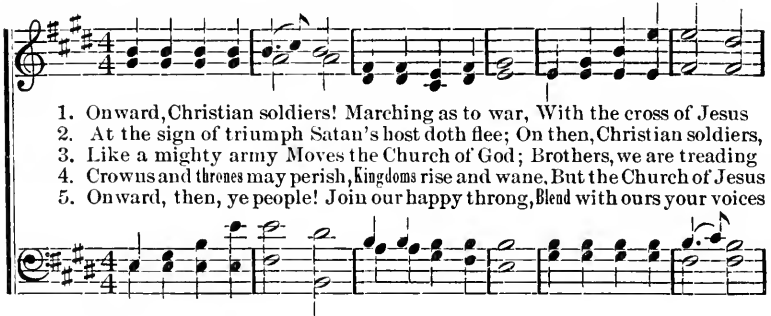
CHORUS.

We'll work till Je-sus comes, We'll work till Je-sus comes, We'll
 We'll work We'll work

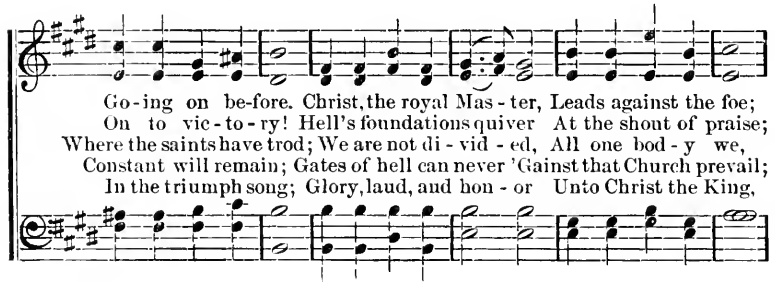
work till Je - sus comes, And we'll be gath - ered home.
 We'll work MRS. ELIZABETH MILLS.

134 ONWARD, CHRISTIAN SOLDIERS.

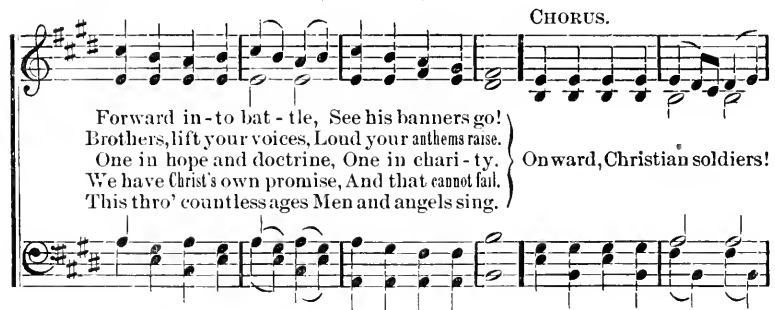
A. S. SULLIVAN.



1. Onward, Christian soldiers! Marching as to war, With the cross of Jesus
 2. At the sign of triumph Satan's host doth flee; On then, Christian soldiers,
 3. Like a mighty army Moves the Church of God; Brothers, we are treading
 4. Crowns and thrones may perish, kingdoms rise and wane, But the Church of Jesus
 5. Onward, then, ye people! Join our happy throng, Bleed with ours your voices

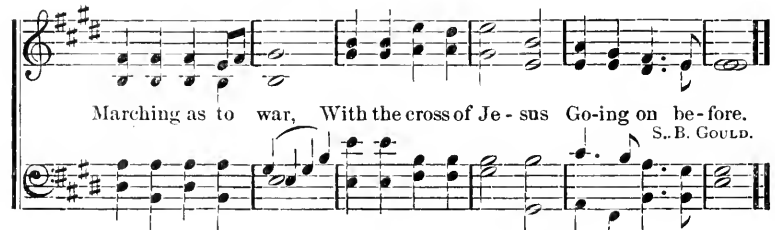


Go-ing on be-fore. Christ, the royal Mas-ter, Leads against the foe;
 On to vic-to-ry! Hell's foundations quiver At the shout of praise;
 Where the saints have trod; We are not di-vid-ed, All one bod-y we,
 Constant will remain; Gates of hell can never 'Gainst that Church prevail;
 In the triumph song; Glory, laud, and hon-or Unto Christ the King,



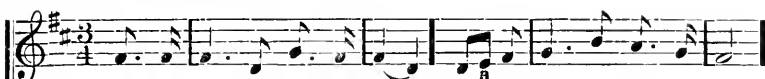
CHORUS.

Forward in-to bat-tle, See his banners go!
 Brothers, lift your voices, Loud your anthems raise.
 One in hope and doctrine, One in chari-ty. } Onward, Christian soldiers!
 We have Christ's own promise, And that cannot fail.
 This thro' countless ages Men and angels sing.





Marching as to war, With the cross of Je-sus Go-ing on be-fore.
 S..B. GOULD.


135 HOLBROOK. 7s. D.




1. Watchman, tell us of the night, What its signs of promise are.
 2. Watchman, tell us of the night, Higher yet that star ascends.
 3. Watchman, tell us of the night, For the morning seems to dawn.


Trav'ler, o'er yon mountain's height See that glory-beaming star.
 Trav'ler, blessedness and light, Peace and truth, its course portends.
 Trav'ler, darkness takes its flight, Doubt and terror are withdrawn.




Watchman, does its beautiful ray Aught of hope or joy fore-tell?
 Watchman, will its beams alone Gild the spot that gave them birth?
 Watchman, let thy wandering cease, Hie thee to thy quiet home.

Trav'ler, yes; it brings the day— Promised day of Israel;
 Trav'ler, ages are its own; See! it bursts o'er all the earth.
 Trav'ler, lo! the Prince of peace, Lo! the Son of God, is come!



136 BRINGING IN THE SHEAVES. P. M.

GEORGE A. MINOR. By per.

1. Sowing in the morning, sowing seeds of kindness, Sowing in the noontide
 2. Sowing in the sunshine, sowing in the shadows, Fearing neither clouds nor
 3. Going forth with weeping, sowing for the Master, Tho' the loss sustain'd our

and the dew-y eve; Waiting for the har-vest, and the time of reaping,
 winter's chilling breeze; By and by the har-vest, and the la-bor end-ed,
 spir-it oft-en grieves; When our weeping's o-ver, he will bid us welcome;

CHORUS.

We shall come, re-joic-ing, bringing in the sheaves. Bringing in the sheaves,

bringing in the sheaves, We shall come, re-joic-ing, bringing in the sheaves;

BRINGING IN THE SHEAVES.—Concluded.

Bringing in the sheaves, bringing in the sheaves; We shall come, rejoicing, bringing in the sheaves.
KNOWLES SHAW.

137 LEBANON. S. M.

J. ZUNDEL.

1. I was a wand'ring sheep, I did not love the fold;

I did not love my Shepherd's voice, I would not be con-troll'd;

D.S.—I did not hear my Shepherd's voice, I lov'd a-far to roam. *D.S.*

I was a way-ward child, I did not love my home,

2 The Shepherd sought his sheep,
The Father sought his child:
They followed me o'er vale and
hill,
O'er deserts waste and wild:
They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands
of love,
They saved the wandering one.

3 Jesus my Shepherd is,
'Twas he that loved my soul,
'Twas he that washed me in his
blood,
'Twas he that made me whole:
'Twas he that sought the lost.
That found the wandering sheep,
'Twas he that brought me to the
fold,
'Tis he that still doth keep.

138 I WANT TO BE A WORKER. P. M.

I. BALTZELL.

1. I want to be a work-er for the Lord, I want to love and
 2. I want to be a work-er ev-'ry day, I want to lead the
 3. I want to be a work-er strong and brave, I want to trust in
 4. I want to be a work-er; help me, Lord, To lead the lost and

trust his ho-ly word; I want to sing and pray, and be busy ev-'ry day
 err-ing in the way That leads to heav'n above, where all is peace and love,
 Jesus' pow'r to save; All who will truly come, shall find a happy home
 err-ing to thy word That points to joys on high, where pleasures never die,

CHORUS.

In the vineyard of the Lord. I will work, I will pray,
 In the kingdom of the Lord.
 In the kingdom of the Lord. }
 In the kingdom of the Lord. I will work and pray, I will work and pray,

In the vineyard, in the vineyard of the Lord, (of the Lord;) I will

I WANT TO BE A WORKER.—Concluded.

work, I will pray, I will la-bor ev'ry day In the vineyard of the Lord.

139 ESSEX. 8s & 7s.

THOMAS CLARK

1. We are liv - ing, we are dwell - ing, In a grand and
 2. Hark the on - set! will ye fold your Faith - clad arms in
 3. Worlds are charg - ing, heav'n be - hold - ing; Thou hast but an
 4. On! let all the soul with - in you For the truth's sake

aw - ful time, In an age on a - ges tell - ing;
 la - zy lock? Up! O up! thou drow - sy sol - dier;
 hour to fight; Now, the bla - zoned cross un - fold - ing,
 go a - broad; Strike! let ev - 'ry nerve and sin - ew

To be liv - ing is sub - lime, To be liv - ing is sub - lime.
 Worlds are charging to the shock, Worlds are charging to the shock.
 On! right on - ward for the right, On! right on - ward for the right.
 Tell on a - ges—tell for God, Tell on a - ges—tell for God.
 BP. ARTHUR CLEVELAND COXE, 1840

140 SEEDS OF PROMISE. C. M.

FRED. A. FILMORE.

1. Oh, scat-ter seeds of lov-ing deeds, A - long the fer - tile field,
 2. Tho' sown in tears the wea-ry years, The seed will sure - ly live;
 3. The harvest-home of God will come; And af - ter toil and care,

For grain will grow from what you sow, And fruit-ful har - vest yield.
 Tho' great the cost it is not lost, For God will fruit - age give.
 With joy un-told your sheaves of gold Will all be gar-nered there.

CHORUS.

Then day by day..... a-long your way,..... The seeds of
 Then day by day along your way,

prom - ise cast,..... That ripened grain..... from hill and
 The seeds of promise cast, the seeds of promise cast, The ripened grain

Used by permission of Fillmore Bros., owners of copyright.

THE CHRISTIAN LIFE.
SEEDS OF PROMISE.—Concluded.

plain,..... Be gathered home..... at last.....
from hill and plain, Be gathered home at last, be gathered home at last
JESSIE H. BROWN.

Be gathered home at last.....

141 WORK, FOR THE NIGHT IS COMING.

LOWELL MASON

1. Work, for the night is com - ing, Work thro' the morning hours;

Work, while the dew is spark - ling, Work 'mid springing flow'rs;

D. S.—Work for the night is com - ing, When man's work is done. *cres.* *D. S.*

Work, when the day grows bright - er. Work in the glow-ing sun;

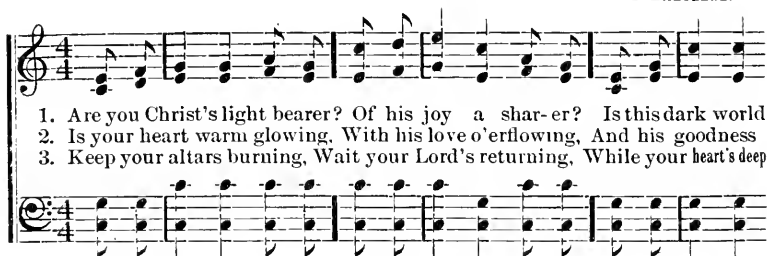
2 Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon;
Give every flying minute,
Something to keep in store;
Work, for the night is coming,
When man works no more.

3 Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies;
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er.

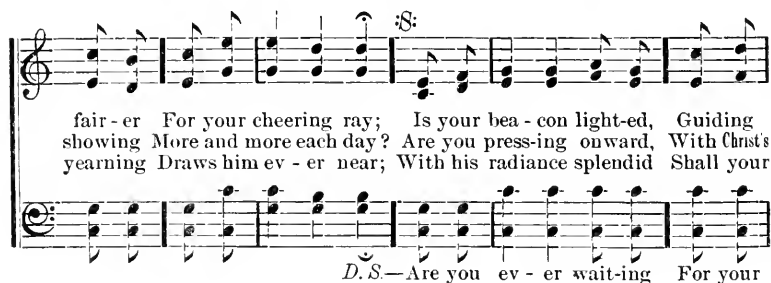
ANNIE L. WALKER.

142 IS YOUR LAMP STILL BURNING? P. M.

I BALTZELL.



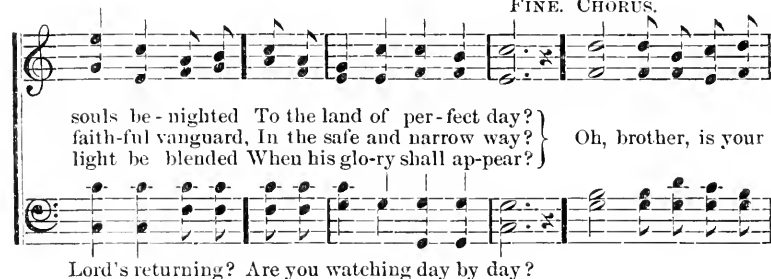
1. Are you Christ's light bearer? Of his joy a shar-er? Is this dark world
 2. Is your heart warm glowing, With his love o'erflowing, And his goodness
 3. Keep your altars burning, Wait your Lord's returning, While your heart's deep



fair-er For your cheering ray; Is your bea- con light-ed, Guiding
 showing More and more each day? Are you press-ing onward, With Christ's
 yearning Draws him ev-er near; With his radiance splendid Shall your

D. S.—Are you ev-er wait-ing For your

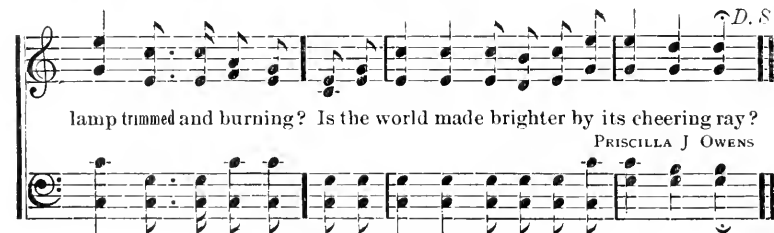
FINE. CHORUS.



souls be-nighted To the land of per-fect day?
 faith-ful vanguard, In the safe and narrow way?
 light be blended When his glo-ry shall ap-pear?

Oh, brother, is your

Lord's returning? Are you watching day by day?



lamp trimmed and burning? Is the world made brighter by its cheering ray?

PRISCILLA J OWENS

143 MISSIONARY HYMN. 7s & 6s. D.

LOWELL MASON, 1824



1. From Greenland's icy mountains, From India's coral strand—Where Afric's
 2. Shall we, whose souls are lighted By wisdom from on high, Shall we to
 3. Waft, waft, ye winds, his story, And you, ye waters, roll, Till like a



sunny fountains Roll down their golden sand—From many an ancient river, From
 man be-nighted The light of life de-ny? Sal-va-tion! oh, sal-va-tion! The
 sea of glo-ry It spreads from pole to pole, Till o'er our ransomed nature The



many a palmy plain—They call us to de-liv-er Their land from error's chain.
 joyful sound proclaim, Till earth's remotest nation Has learned Messiah's name.
 Lamb for sinners slain, Redeemer, King, Crea-tor, In bliss returns to reign.

REGINALD HEEB, 1919.



144

- OUR country's voice is pleading,
 Ye men of God, arise!
 His providence is leading,
 The land before you lies;
 Day gleams are o'er it brightening,
 And promise clothes the soil;
 Wide fields for harvest whitening,
 Invite the reaper's toil.
- 2 Go where the waves are breaking
 On California's shore,
 Christ's precious gospel taking,
 More rich than golden ore;


On Allegheny's mountains,
 Through all the western vale,
 Beside Missouri's fountains,
 Rehearse the wondrous tale.

- 3 The love of Christ unfolding,
 Speed on from east to west,
 Till all, his cross beholding,
 In him are fully blest.
 Great Author of salvation,
 Haste, haste the glorious day,
 When we, a ransomed nation,
 Thy scepter shall obey.



FELLOWSHIP.

145 EVAN. C. M.

ATT WILLIAM HENRY HAVERGAL, 1849.




1. How sweet, how heav'nly is the sight, When those who love the Lord,
 2. When, free from en-vy, scorn, and pride, Our wish-es all a - bove.
 3. When love, in one de-light-ful stream, Thro' ev - 'ry bos - om flows
 4. Love is the gold - en chain that binds The hap-py souls a - bove;


In one an-oth - er's peace de-light, And so ful-fill the word!
 Each can his brother's fail-ing hide, And show a broth-er's love:
 When un-ion sweet, and dear esteem, In ev - 'ry ac - tion glows.
 And he's an heir of heav'n, that finds His bos - om glow with love.

JOSEPH STAIN, 1702




146 DENNIS. S. M.

HANS GEORGE NAGELI, 1773-1836.

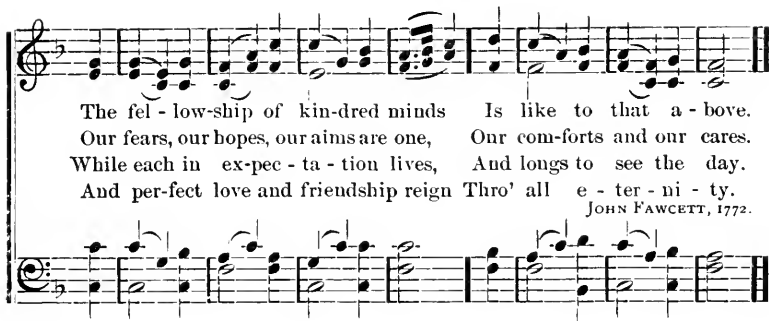


1. Blest be the tie that binds Our hearts in Chris-tian love!
 2. Be - fore our Fa - ther's throne, We pour our ar - dent pray'rs;
 3. This glor - ious hope re - vives Our cour - age by the way;
 4. From sor - row, toil, and pain, And sin we shall be free;



FELLOWSHIP.

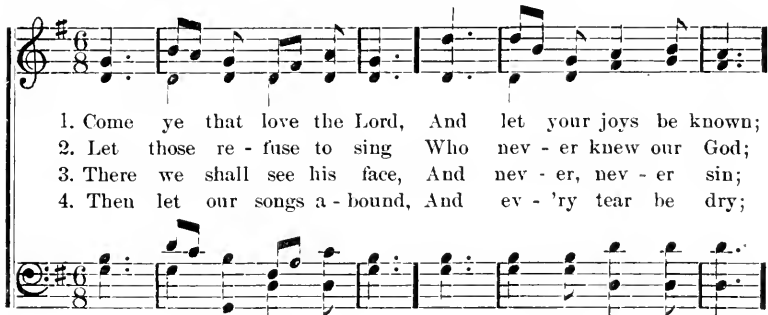
DENNIS.—Concluded.



The fel - low-ship of kin-dred minds Is like to that a - bove.
 Our fears, our hopes, our aims are one, Our com-forts and our cares.
 While each in ex-pec - ta - tion lives, And longs to see the day.
 And per-fect love and friendship reign Thro' all e - ter - ni - ty.
 JOHN FAWCETT, 1772.

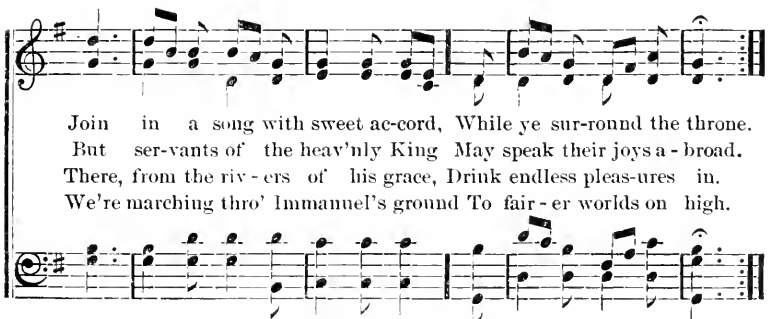
147 COME YE THAT LOVE THE LORD.

Arranged.



1. Come ye that love the Lord, And let your joys be known;
 2. Let those re - fuse to sing Who nev - er knew our God;
 3. There we shall see his face, And nev - er, nev - er sin;
 4. Then let our songs a - bound, And ev - 'ry tear be dry;

CHO.—I'm glad sal - va - tion's free, I'm glad sal - va - tion's free;



Join in a song with sweet ac-cord, While ye sur-round the throne.
 But ser-vants of the heav'nly King May speak their joys a - broad.
 There, from the riv - ers of his grace, Drink endless pleas-ures in.
 We're marching thro' Immanuel's ground To fair - er worlds on high.

Sal - va - tion's free for you and me; I'm glad sal - va - tion's free.

ISAAC WATTS.

148 BOARDMAN. C. M.

DEVEREUX. Arr. by GEORGE KINGSLEY, 1839.

1. Let saints be - low in con - cert sing With
 2. One fam - i - ly, we dwell in him, One
 3. One ar - my of the liv - ing God, To
 4. E'en now in their e - ter - nal home Some

those to glo - ry gone; For all the ser - vants
 church a - bove, be - neath, Though now di - vid - ed
 his com - mand we bow; Part of the host have
 hap - py spir - its fly; And we are to the

of our King In earth and heav'n are one.
 by the stream, The nar - row stream of death.
 cross'd the flood, And part are cross - ing now.
 mar - gin come, And soon ex - pect to die.

- 5 E'en now, by faith, we join our hands
 With those that went before,
 And greet the ransomed blessed
 bands
 Upon th' eternal shore.
- 6 Lord Jesus, be our constant
 guide;
 And, when the word is given,
 Bid death's cold flood its waves
 divide,
 And land us safe in heaven.

CHARLES WESLEY, 1759.

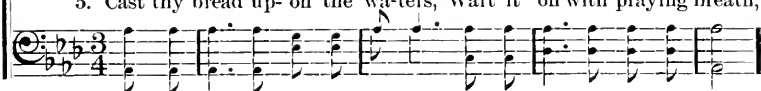
149 CAST THY BREAD UPON THE WATERS.

J. M. Good.

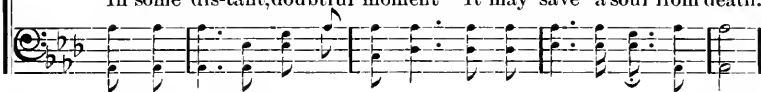
DUET.



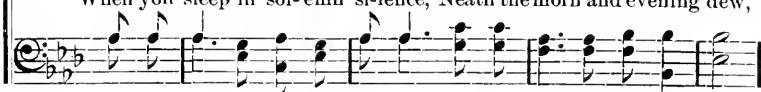
1. Cast thy bread up-on the wa-ters, Ye who have but scant sup-ply,
2. Cast thy bread up-on the wa-ters, Poor and wea-ry, worn with care,
3. Cast thy bread up-on the wa-ters, You who have a-hund-ant store,
4. Cast thy bread up-on the wa-ters, Far and wide your treasures strew,
5. Cast thy bread up-on the wa-ters, Waft it on with praying breath,



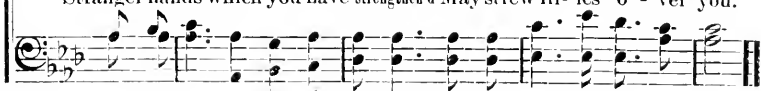
An-gel eyes will watch a - bove it, You shall find it by - and - bye.
 Oft - en sit - ting in the shad - ow, Have you not a *crumb* to spare?
 It may float on ma - ny bil - lows, It may strand on many a shore;
 Seat - ter it with will - ing fin - gers, Laugh for joy to see it go!
 In some dis - tant, doubtful moment It may save a soul from death.

CHORUS. *Bold.*

He who in his righteous bal - ance Doth each hu - man ac - tion weigh,
 Can you not to those a - round you Sing some lit - tle song of hope,
 You may think it lost for - ev - er, But as sure as God is true,
 For if you too close - ly keep it, It will on - ly drag you down;
 When you sleep in sol - emn si - lence, 'Neath the morn and evening dew,



Will your sac - ri - fice re - mem - ber, Will your lov - ing deed re - pay.
 As you look with longing vis - ion, Thro' faith's mighty tel - e - scope.
 In this life or in the oth - er, It will yet re - turn to you.
 If you love it more than Je - sus It will keep you from your crown.
 Stranger hands which you have strength - en'd May strew lil - ies o - ver you.



150 LABOR ON.

W. H. DOANE. By per.

Spirited.

1. In the har-vest field there is work to do, For the grain is ripe,
 2. Crowd the garner well, with its sheaves all bright, Let the song be glad,
 3. In the gleaner's path may be rich re-ward, Tho' the time seems long,
 4. Lo! the Harvest Home in the realms a-bove Shall be gained by each

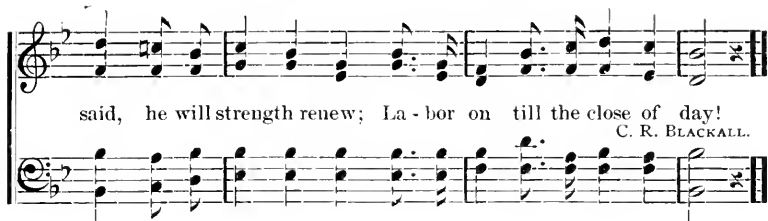
and the reap-ers few; And the Master's voice bids the workers true
 and the heart be light; Fill the precious hours, ere the shades of night
 and the la - bor hard; For the Master's joy, with his cho-sen shared,
 who has toil'd and strove, When the Master's voice, in its tones of love,

CHORUS.

Heed the call that he gives to - day. La - bor on! la - bor
 Take the place of the gold - en day. }
 Drives the gloom from the darkest day. }
 Calls a - way to e - ter - nal day. La-bor on!

on! Keep the bright re-ward in view; For the Mas-ter has
 la - bor on!

LABOR ON.—Concluded.

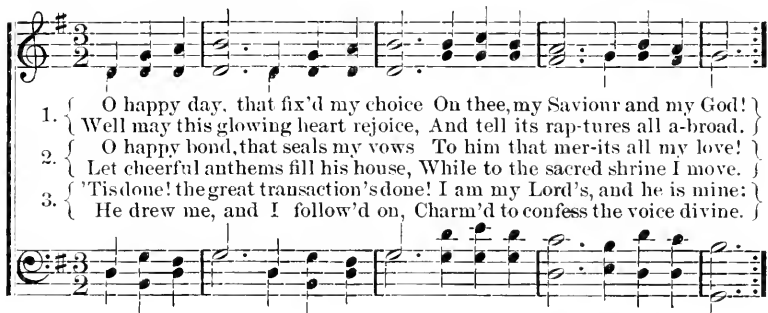


said, he will strength renew; La - bor on till the close of day!

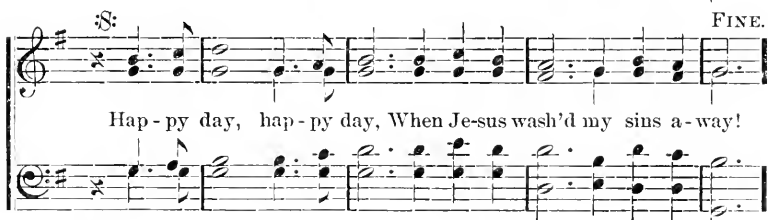
C. R. BLACKALL.

151 O HAPPY DAY.

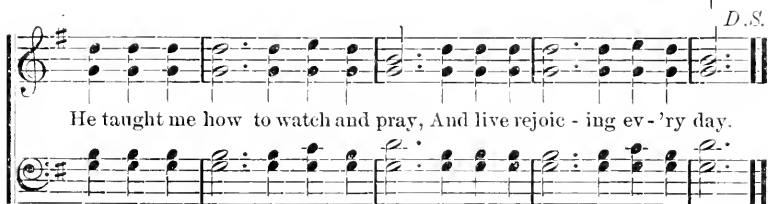
ENGLISH MELODY.



1. { O happy day, that fix'd my choice On thee, my Saviour and my God! }
 { Well may this glowing heart rejoice, And tell its rap-tures all a-broad. }
 2. { O happy bond, that seals my vows To him that mer-its all my love! }
 { Let cheerful anthems fill his house, While to the sacred shrine I move. }
 3. { 'Tis done! the great transaction's done! I am my Lord's, and he is mine: }
 { He drew me, and I follow'd on, Charm'd to confess the voice divine. }



Hap - py day, hap - py day, When Je - sus wash'd my sins a - way!



He taught me how to watch and pray, And live rejoic - ing ev - 'ry day.

4 Now rest, my long divided heart;
 Fixed on this blissful centre, rest;
 Nor ever from thy Lord depart;
 With him of every good possessed.

5 High heaven that heard the solemn vow,
 That vow renewed shall daily hear,
 Till in life's latest hour I bow,
 And bless in death a bond so dear.

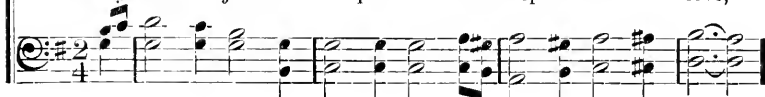
PHILIP DODDRIDGE.

152 GLORY GILDS THE SACRED PAGE.

MANOAH.



1. A glo - ry gilds the sa - cred page, Ma - jes-tic like the sun;
2. The hand that gave it still sup-plies The gra-cious light and heat;
3. Let ev - er - last - ing thanks be thine, For such a bright dis-play,
4. My soul re-joic - es to pur-sue The steps of him I love,



It gives a light to ev - 'ry age; It gives, but bor-rows none.
 Its truths up-on the na-tions rise— They rise, but nev - er set.
 As makes a world of darkness shine With beams of heav'nly day.
 Till glo - ry breaks up - on my view, In bright-er worlds a - bove.

WM. COWPER, 1779.



153 HOLY BIBLE, BOOK DIVINE.

J. F. BARTON.



1. Ho - ly Bi - ble, book di - vine; Pre-cious treasure, thou art mine;
2. Mine, to chide me when I rove; Mine, to show a Savionr's love;
3. Mine, to com-fort in dis-tress, If the Ho - ly Spir-it bless;
4. Mine, to tell of joys to come, And the reb - el sin-ner's doom;

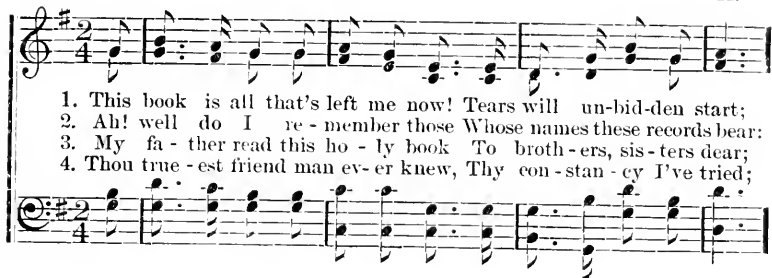


Mine, to tell me whence I came; Mine, to teach me what I am.
 Mine art thou to guide my feet, Mine, to judge, condemn, acquit.
 Mine, to show by liv - ing faith Man can tri-umph o - ver death.
 Ho - ly Bi - ble, book di - vine, Pre-cious treas-ure, thou art mine.

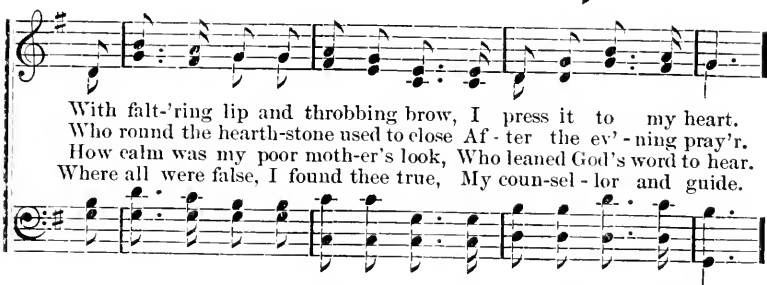


154 THE FAMILY BIBLE.

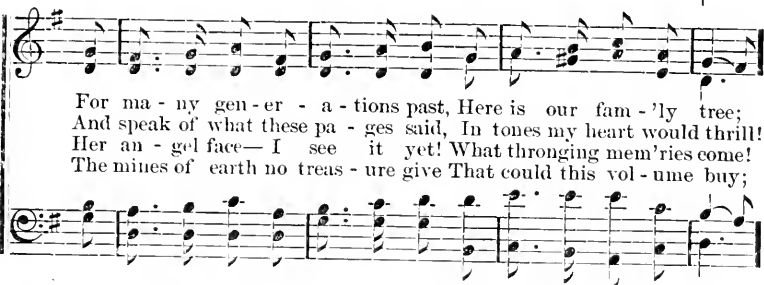
HENRY RUSSELL.



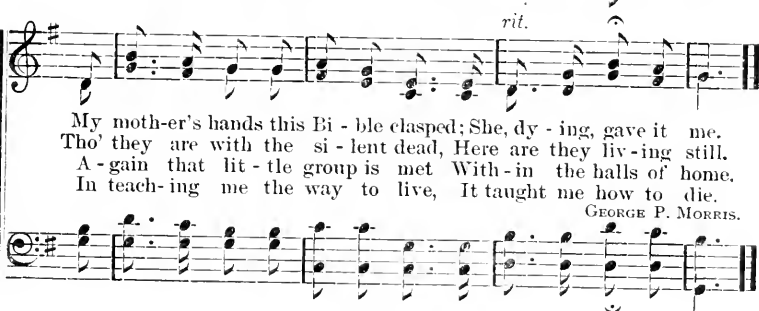
1. This book is all that's left me now! Tears will un-bid-den start;
 2. Ah! well do I re-mem-ber those Whose names these records bear:
 3. My fa-ther read this ho-ly book To broth-ers, sis-ters dear;
 4. Thou true-est friend man ev-er knew, Thy con-stan-cy I've tried;



With falt'-ring lip and throbbing brow, I press it to my heart.
 Who round the hearth-stone used to close Af-ter the ev'-ning pray'r.
 How calm was my poor moth-er's look, Who leaned God's word to hear.
 Where all were false, I found thee true, My coun-sel-lor and guide.



For ma-ny gen-er-a-tions past, Here is our fam-ly tree;
 And speak of what these pa-ges said, In tones my heart would thrill!
 Her an-gel face—I see it yet! What thronging mem'ries come!
 The mines of earth no treas-ure give That could this vol-ume buy;



rit.
 My moth-er's hands this Bi-ble clasped; She, dy-ing, gave it me.
 Tho' they are with the si-lent dead, Here are they liv-ing still.
 A-gain that lit-tle group is met With-in the halls of home.
 In teach-ing me the way to live, It taught me how to die.

GEORGE P. MORRIS.

155 SAFE WITH THE LOVED ONES AT HOME.

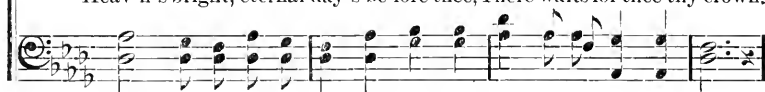
FOSTER.



1. Far, far be-yond this vale of sor - row, Is home sweet home;
2. All hopes, but heav'n, are disap - pointing, Heart aches and pain;
3. All earthly scenes are ting'd with sadness, All skies have clouds;
4. But, Christian, cheer thee on thy journey, The toil's most done;



There weary hearts will meet to-morrow, There partings never come.
 There shall my soul be fill'd with gladness, There meet the lov'd ones again.
 No hope, but fear its cup em - bit - ters, The fi - nal robe, the shroud.
 Heav'n's bright, eternal day's be-fore thee, There waits for thee thy crown.



REFRAIN.



Oh, I long to be with Je - sus, Nev - er more to roam;



There shall my heart o'erflow with gladness, Safe with the lov'd ones at home.



- | | |
|--|---|
| <p>5 Turn, turn thee, sinner to thy Saviour,
 By sorrow driven,
 Lay down the burden thou art bearing,
 Christ offers home and heaven.</p> | <p>6 And though the path be rough and lonely,
 He'll lead thee on;
 Though Satan often tempt and try thee,
 Never art thou alone.</p> |
|--|---|

156 WE SHALL MEET. 8s, 6s, 7s, 6s.

J. H. RUEBUSH.



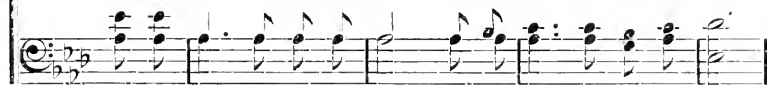
1. We shall meet be-yond the riv - er, By and by, by and by;
2. We shall strike the harps of glo - ry, By and by, by and by;



And the dark - ness shall be o - ver, By and by, by and by;
We shall sing re-demption's sto - ry, By and by, by and by;



With the toil-some journey done, And the glo-rious bat - tle won,
And the strains for-ev - er - more Shall re-sound in sweetness o'er

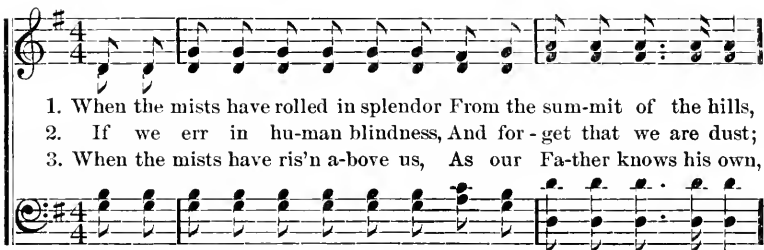


We shall shine forth as the sun, By and by, by and by.
Yon - der ev - er - last - ing shore, By and by, by and by.

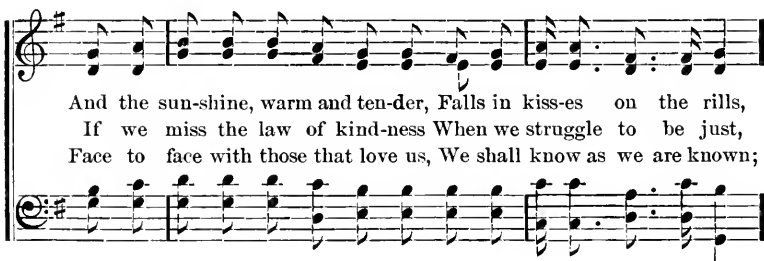


157 WE SHALL KNOW.

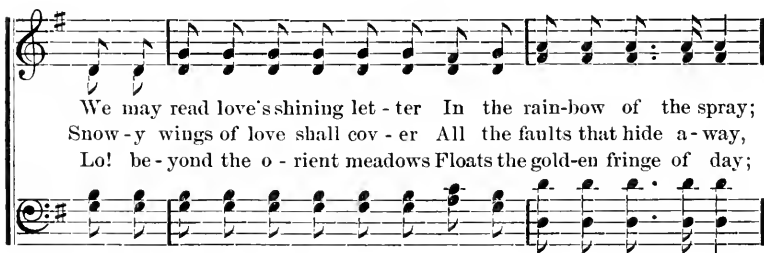
Arr. by S. H. WARTMAN.



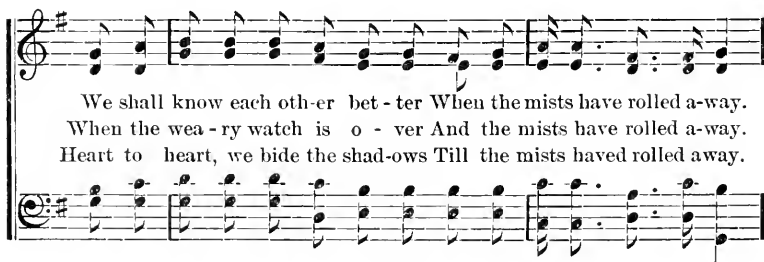
1. When the mists have rolled in splendor From the sum-mit of the hills,
 2. If we err in hu-man blindness, And for-get that we are dust;
 3. When the mists have ris'n a-bove us, As our Fa-ther knows his own,



And the sun-shine, warm and ten-der, Falls in kiss-es on the rills,
 If we miss the law of kind-ness When we struggle to be just,
 Face to face with those that love us, We shall know as we are known;



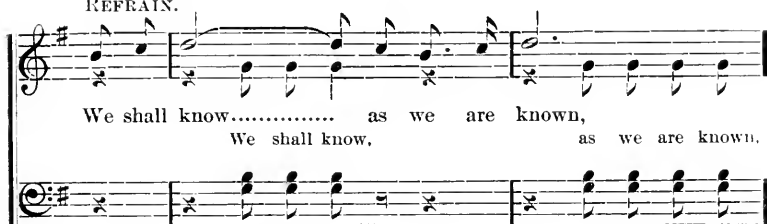
We may read love's shining let-ter In the rain-bow of the spray;
 Snow-y wings of love shall cov-er All the faults that hide a-way,
 Lo! be-yond the o-rient meadows Floats the gold-en fringe of day;



We shall know each oth-er bet-ter When the mists have rolled a-way.
 When the wea-ry watch is o-ver And the mists have rolled a-way.
 Heart to heart, we bide the shad-ows Till the mists have rolled away.

ETERNITY AND HEAVEN.
WE SHALL KNOW.—Concluded.

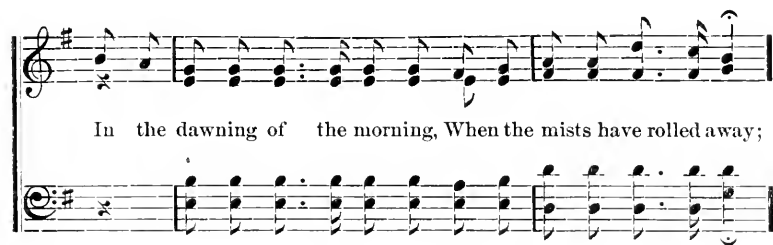
REFRAIN.



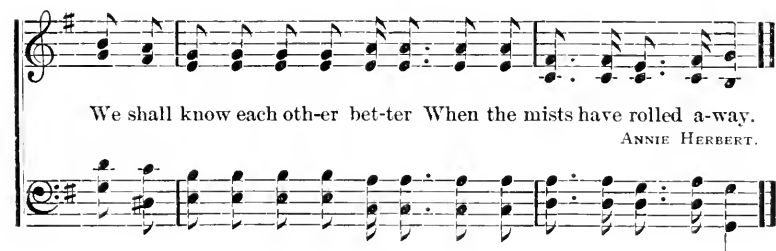
We shall know..... as we are known,
We shall know, as we are known.



Nev - er more..... to walk a - lone,
Nev - er more to walk a - lone, to walk a - lone,



In the dawning of the morning, When the mists have rolled away;



We shall know each oth-er bet-ter When the mists have rolled a-way.

ANNIE HERBERT.

158 HOME, HOME, SWEET HOME.



1. 'Mid scenes of con - fu - sion and creature complaints, How sweet to my
2. An al - ien from God, and a stranger to grace, I wandered thro'
3. The pleas - ures of earth I have seen fade a - way; They bloom for a



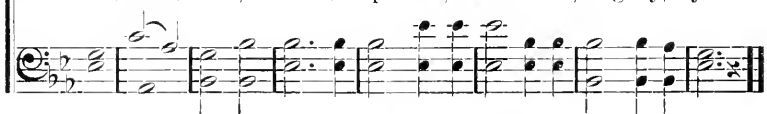
soul is com - mun - ion with saints! To find at the ban - quet of
earth, its gay pleas - ures to trace; In the path - way of sin I con -
sea - son, but soon they de - cay; But pleasures more last - ing in



mer - cy there's room, And feel in the pres - ence of Je - sus at home.
tin - ued to roam, Un - mind - ful, a - las! that it led me from home.
Je - sus are giv'n, Sal - va - tion on earth and a man - sion in heav'n.



Home, home, sweet, sweet home; Prepare me, dear Saviour, for glory, my home.

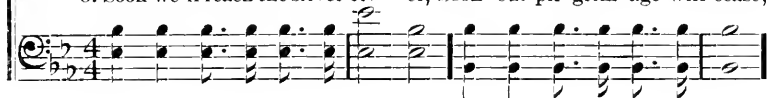


159 SHALL WE GATHER.

ROBERT LOWRY, 1864.



1. Shall we gath-er at the riv - er Where bright angel feet have trod;
2. On the mar-gin of the riv - er Wash-ing up its sil - ver spray,
3. Ere we reach the shining riv - er Lay we ev - 'ry bur-den down;
4. At the smil-ing of the riv - er Mir - ror of the Sav-iour's face,
5. Soon we'll reach the silver riv - er, Soon our pil-grim-age will cease;



With its crys-tal tide for-ev - er Flowing by the throne of God.
 We will walk and worship ev - er, All the hap-py, gold - en day.
 Grace our spir - its will de-liv - er, And pro-vide a robe and crown.
 Saints whom death will never sev - er Lift their songs of sav - ing grace.
 Soon our hap-py hearts will quiv-er With the mel - o - dy of peace.



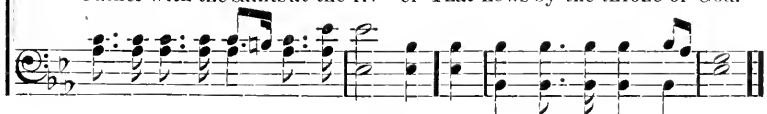
CHORUS.



Yes, we'll gather at the riv - er, The beautiful, the beautiful riv - er,

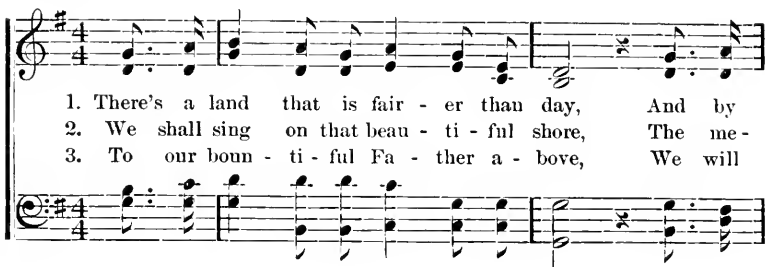


Gather with the saints at the riv - er That flows by the throne of God.



160 SWEET BY AND BY.

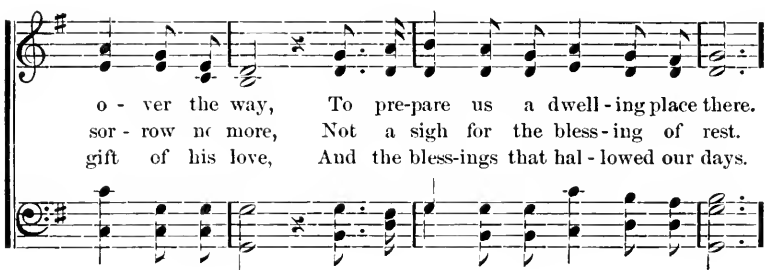
JOS. P. WEBSTER.



1. There's a land that is fair - er than day, And by
 2. We shall sing on that beau - ti - ful shore, The me -
 3. To our boun - ti - ful Fa - ther a - bove, We will



faith we can see it a - far; For the Fa - ther waits
 lo - di - ous songs of the blest, And our spir - its shall
 of - fer our tri - bute of praise, For the glo - ri - ous



o - ver the way, To pre - pare us a dwell - ing place there.
 sor - row no more, Not a sigh for the bless - ing of rest.
 gift of his love, And the bless - ings that hal - lowed our days.

CHORUS.



In the sweet by and by, We shall
 In the sweet by and by,

ETERNITY AND HEAVEN.

SWEET BY AND BY.—Concluded.

meet on that beau-ti-ful shore, In the sweet by and by and by and by, by and by,

by, by and by, We shall meet on that beau - ti - ful shore. S. FILLMORE BENNETT,

161 NEARING THE CITY.

Arr. by W. M. WEEKLEY.

1. We are on the o - cean sail-ing, Homeward bound we sweetly glide;
 2. Mil-lions now are safe-ly land-ed, O - ver on the gold-en shore;
 3. You have kindred o - ver yon-der, Dear-est ones who've gone before;
 4. Spread your sails while heav'nly breezes Gen - tly waft our ves - sel on;

CHO.—O, I think I see the cit - y, And the lights a-long the shore;

We are on the o - cean sail-ing, To a home beyond the tide.
 Mil-lions more are on their jour-ney, Yet there's room for millions more.
 By and by we'll swell the number, When the toils of life are o'er.
 All on board are sweetly sing-ing, Full sal-va-tion is the song.

Hark, I hear the an - gels call-ing, "Come and welcome, rich and poor."

162 EWING. 7s, 6s. D.

A. EWING, 1853.

1. Je - ru - sa - lem the gold-en, With milk and hon-ey blest! Be-neath thy
 2. They stand, those halls of Zion, All jubilant with song, And bright with
 3. There is the throne of Da-vid; And there, from care released, The song of

contemplation Sink heart and voice oppressed; I know not, oh, I know not
 many an an - gel, And all the martyr throng; The Prince is ev-er in them,
 them that triumph, The shout of them that feast; And they, who with their Leader,

What social joys are there, What radiancy of glory, What light beyond compare.
 The daylight is serene; The pastures of the blessed Are decked in glorious sheen.
 Have conquered in the fight, For ev-er and for ev-er Are clad in robes of white.

BERNARD OF CLUNY, 1145. J. M. NEALE, *tr.*, 1751.

163

1 For thee, O dear, dear Country,
 Mine eyes their vigils keep;
 For very love, beholding
 Thy happy name, they weep.
 The mention of thy glory
 Is unction to the breast,
 And medicine in sickness,
 And love, and life, and rest.

2 Oh, sweet and blessed Country,
 The home of God's elect!
 Oh, sweet and blessed Country,
 That eager hearts expect!
 Jesus, in mercy bring us
 To that dear land of rest;
 Who art, with God the Father,
 And Spirit, ever blest.

BERNARD OF CLUNY, 1145. J. M. NEALE, *tr.*, 1751.

164 SAFE WITHIN THE VAIL.

J. M. EVANS.



1. "Land ahead!" its fruits are waving O'er the hills of fade-less green,
2. Onward, bark! the cape I'm rounding; See, the blessed wave their hands,
3. There, let go the anchor, rid-ing On this calm and sil-v'ry bay;
4. Now we're safe from all temptation, All the storms of life are past;



And the liv-ing wa-ters lav-ing Shores where heav'nly forms are seen.
Hear the harps of God re-sound-ing From the bright immor-tal hands.
Sea-ward fast the tide is glid-ing, Shores in sun-light stretch a-way.
Praise the Rock of our Sal-va-tion, We are safe at home at last.



CHORUS.



Rocks and storms I'll fear no more, When on that e-ter-nal shore.




Drop the anchor! furl the sail! I am safe with-in the veil!

REV. E. ADAMS.




165 OVER THERE. P. M.

TULLIUS C. O'KANE.



1. Oh, think of the home over there, By the side of the river of light,
2. Oh, think of the friends over there, Who before us the journey have trod,
3. My Saviour is now o - ver there, There my kindred and friends are at rest;
4. I'll soon be at home over there, For the end of my journey I see;

over there,




Where the saints, all immortal and fair, Are robed in their garments of white, over there.
 Of the songs that they breathe on the air, In their home in the palace of God, over there.
 Then away from my sorrow and care, Let me fly to the land of the blest, over there.
 Many dear to my heart, over there, Are watching and waiting for me, over there.



REFRAIN.



O-ver there, o-ver there, Oh, think of the home over there, over there;
 Oh, think of the friends over there, over there;
 My Saviour is now over there, over there;
 Over there, over there, I'll soon be at home over there, over there;

O-ver there, over there, over there, Oh, think of the home over there.
 Oh, think of the friends over there.
 My Saviour is now over there.
 Over there, over there, I'll soon be at home over there.

REV. D. W. C. HUNTINGTON.



166 REST FOR THE WEARY. 8s & 7s. J. W. DADMUN, 1858.



1. In the Christian's home in glo-ry, There re-mains a land of rest;
2. He is fit-ting up my mansion, Which e-ter-nal-ly shall stand,
3. Pain and sickness ne'er shall en-ter, Grief nor woe my lot shall share;
4. Death itself shall then be vanquished. And his sting shall be withdrawn;
5. Sing, oh! sing, ye heirs of glo-ry! Shout your triumph as you go;



There my Saviour's gone be-fore me, To ful-fill my soul's re-quest.
 For my stay shall not be tran-sient, In that hap-py, ho-ly land.
 But, in that ce-les-tial cen-ter, I a crown of life shall wear.
 Shout for glad-ness, oh, ye ransomed! Hail with joy the ris-ing morn.
 Zi-on's gate will o-pen for you, You shall find an entrance through.



CHORUS.



{ There is rest for the wea-ry, There is rest for the wea-ry,
 { On the oth-er side of Jor-dan, In the sweet fields of E-den,



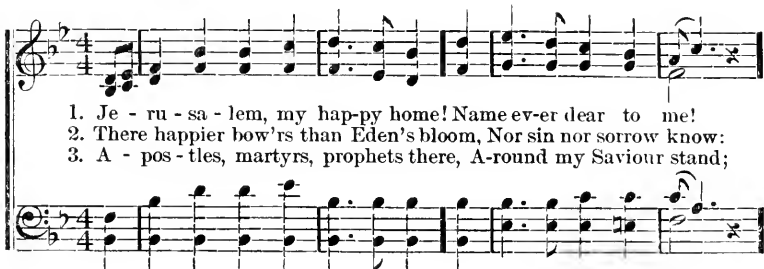
There is rest for the wea-ry, There is rest for you. }
 Where the tree of life is bloom-ing, There is rest for you. }

WILLIAM HUNTER, 1857.

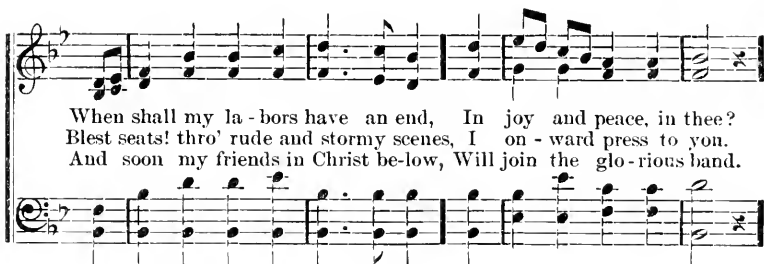


167 JOYFUL SOUND. C. M. D.

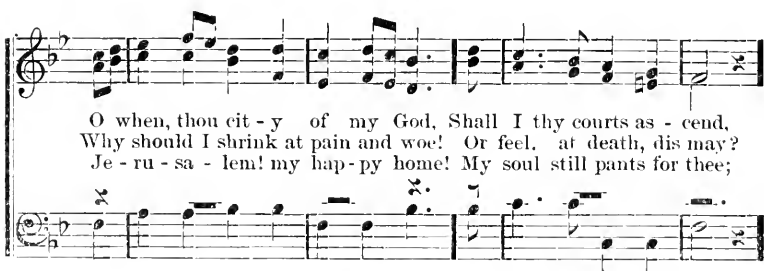
E. L. WHITE.



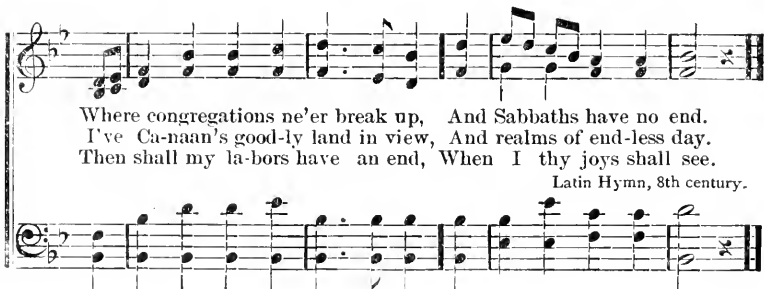
1. Je - ru - sa - lem, my hap-py home! Name ev-er dear to me!
 2. There happier bow'rs than Eden's bloom, Nor sin nor sorrow know:
 3. A - pos - tles, martyrs, prophets there, A-round my Saviour stand;



When shall my la - bors have an end, In joy and peace, in thee?
 Blest seats! thro' rude and stormy scenes, I on - ward press to yon.
 And soon my friends in Christ be-low, Will join the glo - rious band.



O when, thou cit - y of my God, Shall I thy courts as - cend,
 Why should I shrink at pain and woe! Or feel, at death, dis may?
 Je - ru - sa - lem! my hap-py home! My soul still pants for thee;



Where congregations ne'er break up, And Sabbaths have no end.
 I've Ca-naan's good-ly land in view, And realms of end-less day.
 Then shall my la-bors have an end, When I thy joys shall see.

Latin Hymn, 8th century.

ETERNITY AND HEAVEN.

168 ANSELM. 7s, 6s.

JOSEPH EARNBY.



1. Brief life is here our por - tion, Brief sor-row, short-lived care;
2. And now we fight the bat - tle, But then shall wear the crown
3. The morn-ing shall a - wak - en, The shad-ows shall de - cay,



The life that knows no end - ing, The tear-less life is there.
Of full and ev - er - last - ing And pas-sion-less re - nown.
And each true-heart-ed ser - vant Shall shine as doth the day.



O hap-py re - tri - bu - tion! Short toil, e - ter - nal rest;
But he whom now we trust in, Shall then be seen and known;
There God, our King and por - tion, In ful - ness of his grace,



For mor-tals and for sin - ners A man-sion with the blest.
And they that know and see him Shall have him for their own.
Shall we be - hold for - ev - er, And wor-ship face to face.

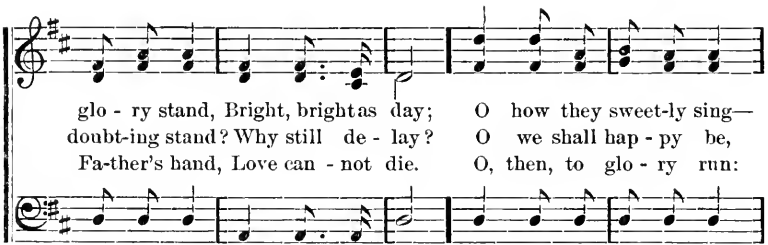
BERNARD OF CLUNY. 1145, *ab.* Tr., JOHN M. NEALE, 1851.



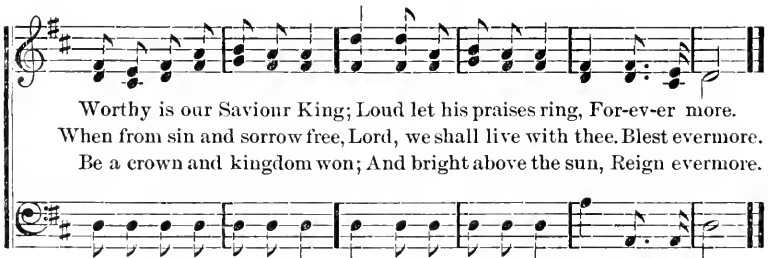
169 THERE IS A HAPPY LAND.



1. There is a hap - py land, Far, far a - way— Where saints in
 2. Come to this hap - py land, Come, come a - way; Why will ye
 3. Bright, in that hap - py land, Beams ev - 'ry eye: Kept by a



glo - ry stand, Bright, bright as day; O how they sweet-ly sing—
 doubt-ing stand? Why still de - lay? O we shall hap - py be,
 Fa-ther's hand, Love can - not die. O, then, to glo - ry run:



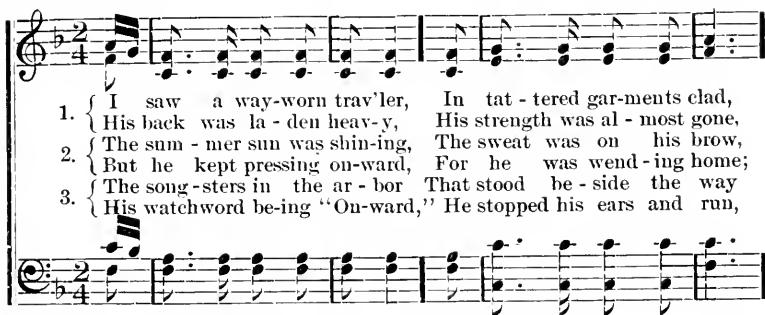
Worthy is our Saviour King; Loud let his praises ring, For-ev-er more.
 When from sin and sorrow free, Lord, we shall live with thee. Blest evermore.
 Be a crown and kingdom won; And bright above the sun, Reign evermore.

170 THERE IS A HAPPY HOME.

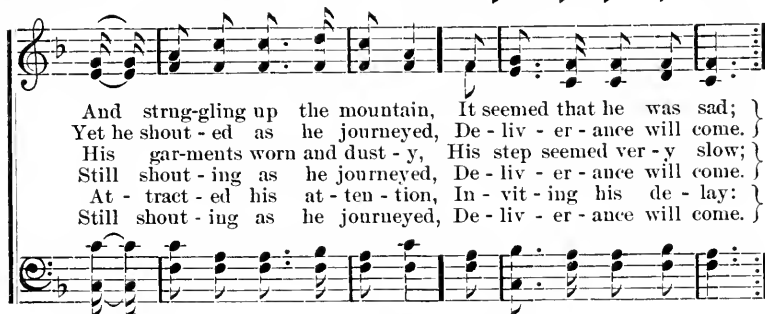
- | | |
|---|---|
| <p>1 THERE is a happy home,
 Far, far away;
 A life beyond the tomb,
 Bright, endless day;
 There we may happy be,
 Free from sin, from sorrow free,
 In peace and purity,
 Blest, blest for aye.</p> | <p>2 "Come to this happy home,"
 Hear Jesus say;
 Jesus bids children come,
 He leads the way:
 Come, quickly, swiftly move,
 Towards your Father's house above,
 There to enjoy his love,
 Love, love for aye.</p> |
|---|---|

171 DELIVERANCE WILL COME. 7s, 6s.

REV. JNO. B. MATTHIAS, 1836.

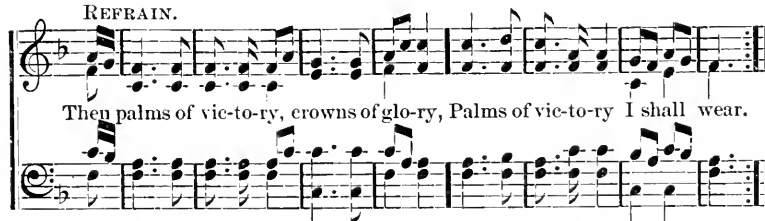


1. { I saw a way-worn trav'ler, In tat-tered gar-ments clad,
 { His back was la-den heav-y, His strength was al-most gone,
 2. { The sum-mer sun was shin-ing, The sweat was on his brow,
 { But he kept pressing on-ward, For he was wend-ing home;
 3. { The song-sters in the ar-bor That stood be-side the way
 { His watchword be-ing "On-ward," He stopped his ears and run,



And strug-gling up the mountain, It seemed that he was sad; }
 Yet he shout-ed as he journeyed, De-liv-er-ance will come. }
 His gar-ments worn and dust-y, His step seemed ver-y slow; }
 Still shout-ing as he journeyed, De-liv-er-ance will come. }
 At-tract-ed his at-ten-tion, In-vit-ing his de-lay: }
 Still shout-ing as he journeyed, De-liv-er-ance will come. }

REFRAIN.



Then palms of vic-to-ry, crowns of glo-ry, Palms of vic-to-ry I shall wear.

- 4 I saw him in the evening,
 The sun was bending low,
 He'd overtopped the mountain
 And reached the vale below;
 He saw the golden city,—
 His everlasting home,—
 And shouted loud, Hosanna,
 Deliverance will come!
- 5 While gazing on that city,
 Just o'er the narrow flood,
 A band of holy angels
 Came from the throne of God:

- They bore him on their pinions
 Safe o'er the dashing foam,
 And joined him in his triumph,—
 Deliverance has come!
- 6 I heard the song of triumph
 They sang upon the shore,
 Saying, Jesus has redeemed us
 To suffer nevermore:
 Then, casting his eyes backward
 On the race which he had run,
 He shouted loud, Hosanna,
 Deliverance has come!

172 SWEEPING THROUGH THE GATES.

T C O'KANE.

1. Who, who are these be-side the chill-y wave, Just on the bor-ders
 2. These, these are they who in their youthful days Found Je-sus ear - ly,
 3. These, these are they who in affliction's woes, Ev - er have found in
 4. These, these are they who in the conflict dire, Bold - ly have stood a-
 5. Safe, safe up - on the ev - er-shining shore, Sin, pain, and death, and
 6. May we, O Lord, be now en - tire-ly thine, Dai - ly, from sin be

of the si-lent grave, Shouting Je-sus' pow'r to save, Wash'd in the
 and in wisdom's ways, Prov'd the fulness of his grace, Wash'd in the
 Je-sus calm re- pose, Such as from a pure heart flows, Wash'd in the
 mid the hottest fire, Jesus now says, "Come up higher;" Wash'd in the
 sor-row all are o'er; Hap - py now and ev - er - more, Wash'd in the
 kept by pow'r divine, Then in heav'n the saints we'll join, Wash'd in the

CHORUS.

blood of the Lamb? "Sweeping thro' the gates" to the New Jerusalem,
 5, 6. — "Sweeping thro' the streets" of the New Jerusalem,

"Wash'd in the blood of the Lamb."..... "Sweeping thro' the gates" to the
 "Wash'd in the blood of the Lamb."..... "Sweeping thro' the streets" of the
 in the blood of the Lamb.

By permission.

SWEEPING THROUGH THE GATES.—Concluded.

New Je - ru - sa - lem, "Wash'd in the blood of the Lamb."

173 VARINA. C. M. D.

GEORGE F. ROOT.

1. { There is a land of pure delight, Where saints immor-tal reign; }
 { In - fin - ite day excludes the night, And pleasures ban - ish pain; }

There ev - er - last - ing spring abides, And nev - er - withering flowers:

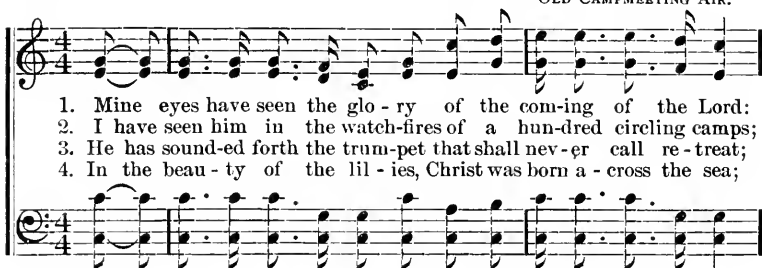
Death, like a nar - row sea, divides This heavenly land from ours.

2 Sweet fields beyond the swelling flood
 Stand dressed in living green;
 So to the Jews old Canaan stood,
 While Jordan rolled between.
 But timorous mortals start and shrink
 To cross this narrow sea;
 And linger, shivering on the brink,
 And fear to launch away.

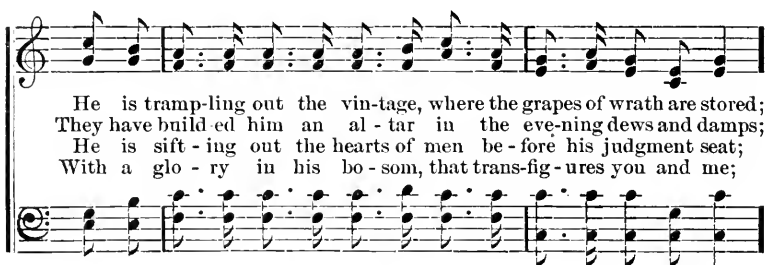
3 O, could we make our doubts remove,
 These gloomy doubts that rise,
 And see the Canaan that we love
 With unclouded eyes:—
 Could we but climb where Moses stood,
 And view the landscape o'er,
 Not Jordan's stream, nor death's cold flood,
 Should fright us from the shore.

174 BATTLE HYMN OF THE REPUBLIC.

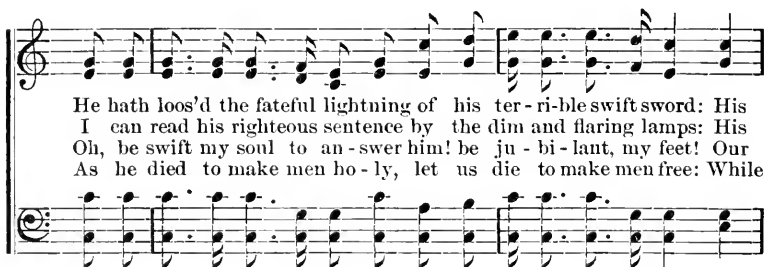
OLD CAMPMEETING AIR.



1. Mine eyes have seen the glo - ry of the com - ing of the Lord;
 2. I have seen him in the watch - fires of a hun - dred circling camps;
 3. He has sound - ed forth the trum - pet that shall nev - er call re - treat;
 4. In the beau - ty of the lil - ies, Christ was born a - cross the sea;



He is tramp - ling out the vin - tage, where the grapes of wrath are stored;
 They have build - ed him an al - tar in the eve - ning dews and damps;
 He is sift - ing out the hearts of men be - fore his judgment seat;
 With a glo - ry in his bo - som, that trans - fig - ures you and me;



He hath loos'd the fateful lightning of his ter - ri - ble swift sword: His
 I can read his righteous sentence by the dim and flaring lamps: His
 Oh, be swift my soul to an - swer him! be ju - bi - lant, my feet! Our
 As he died to make men ho - ly, let us die to make men free: While

CHORUS.

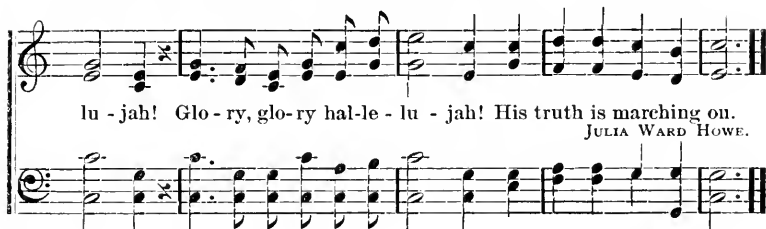


truth is marching on.
 truth is marching on.
 God is marching on.
 God is marching on.

Glo - ry, glory hal - le - lu - jah! Glo - ry, glory hal - le -

NATIONAL.

BATTLE HYMN OF THE REPUBLIC.—Concluded.

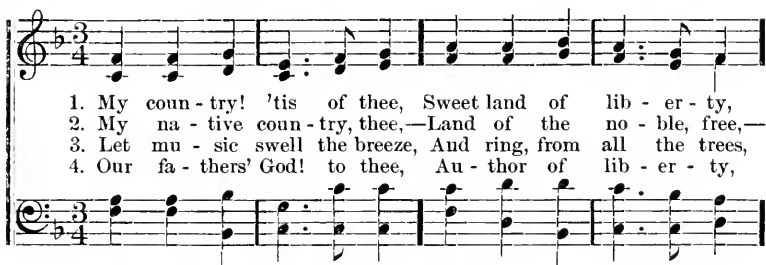


lu - jah! Glo - ry, glo - ry hal - le - lu - jah! His truth is marching on.

JULIA WARD HOWE.

175 AMERICA. 6s & 4s.

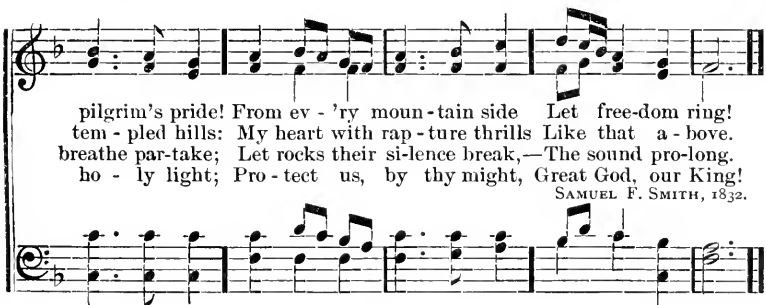
Adapted by HENRY CAREY, *obit.* 1743.



1. My coun - try! 'tis of thee, Sweet land of lib - er - ty,
 2. My na - tive coun - try, thee,—Land of the no - ble, free,—
 3. Let mu - sic swell the breeze, And ring, from all the trees,
 4. Our fa - thers' God! to thee, Au - thor of lib - er - ty,



Of thee I sing: Land where my fa - thers died! Land of the
 Thy name—I love; I love thy rocks and rills, Thy woods and
 Sweet freedom's song: Let mor - tal tongues a - wake; Let all that
 To thee we sing: Long may our land be bright, With freedom's

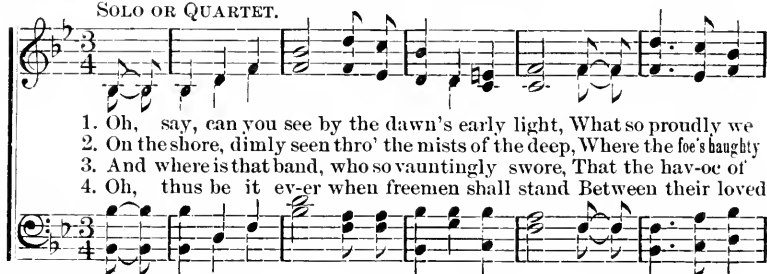


pilgrim's pride! From ev - 'ry moun - tain side Let free - dom ring!
 tem - pled hills: My heart with rap - ture thrills Like that a - bove.
 breathe par - take; Let rocks their si - lence break,—The sound pro - long.
 ho - ly light; Pro - tect us, by thy might, Great God, our King!

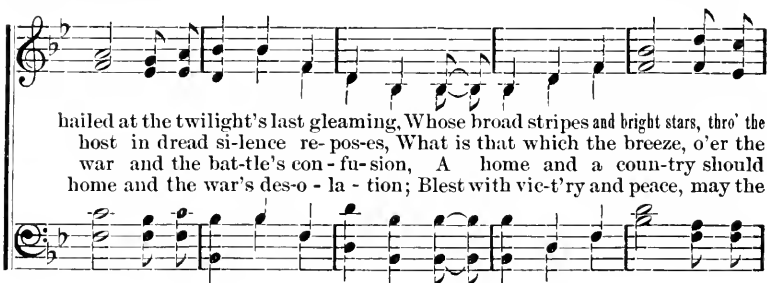
SAMUEL F. SMITH, 1832.

176 THE STAR-SPANGLED BANNER. FRANCIS SCOTT KEY.

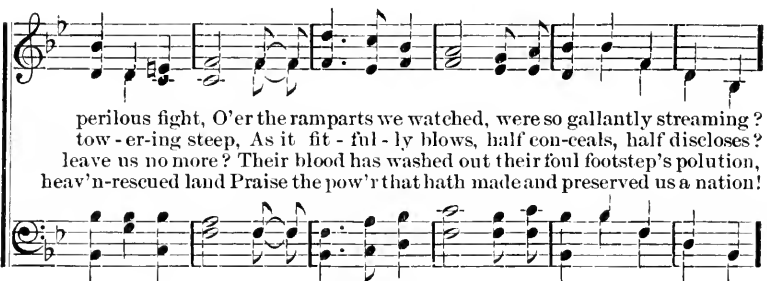
SOLO OR QUARTET.



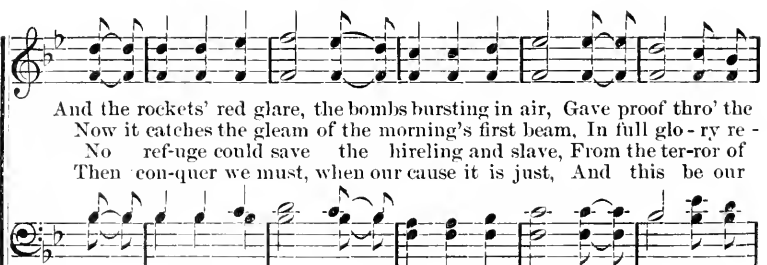
1. Oh, say, can you see by the dawn's early light, What so proudly we
 2. On the shore, dimly seen thro' the mists of the deep, Where the foe's haughty
 3. And where is that band, who so vauntingly swore, That the havoc of
 4. Oh, thus be it ever when freemen shall stand Between their loved



hailed at the twilight's last gleaming, Whose broad stripes and bright stars, thro' the
 host in dread silence reposes, What is that which the breeze, o'er the
 war and the battle's confusion, A home and a country should
 home and the war's desolation; Blest with vict'ry and peace, may the



perilous fight, O'er the ramparts we watched, were so gallantly streaming?
 tower-ing steep, As it fit-fully blows, half conceals, half discloses?
 leave us no more? Their blood has washed out their foul footsteps' pollution,
 heav'n-rescued land Praise the pow'r that hath made and preserved us a nation!



And the rockets' red glare, the bombs bursting in air, Gave proof thro' the
 Now it catches the gleam of the morning's first beam, In full glory re-
 No refuge could save the hireling and slave, From the terror of
 Then conquer we must, when our cause it is just, And this be our

THE STAR-SPANGLD BANNER.—Concluded.

CHORUS. *ff*

night that our flag was still there. Oh, say, does that star-span-gled flect-ed, now shines on the stream; 'Tis the star-span-gled ban-ner; oh, flight, or the gloom of the grave; And the star-span-gled ban-ner in mot-to: "In God is our trust!" And the star-span-gled ban-ner in

ban-ner yet wave O'er the land of the free, and the home of the brave? long may it wave O'er the land of the free, and the home of the brave! triumph doth wave O'er the land of the free, and the home of the brave! triumph doth wave O'er the land of the free, and the home of the brave!

177 GOD OF OUR FATHERS.

L. MASON, 1832. "DOWNS."

1. God of our fa-thers, by whose hand Thy peo-ple still are blest;
2. Thro' each per-plex-ing path of life Our wand'ring foot-steps guide;
3. Oh, spread thy shelt'ring wings around, Till all our wand'rings cease;

Be with us thro' our pil-grim-age, Con-duct us to our rest.
Give us each day our dai-ly bread, And rai-ment fit pro- vide.
And at our Fa-ther's loved a-bode, Our souls ar-rive in peace.

178 RED, WHITE, AND BLUE.

Maestoso.

- | | |
|---|--------------------------------|
| 1. O Columbia! the gem of the ocean, | The home of the brave and the |
| 2. When war winged its wide desolation, | And threatened the land to de- |
| 3. The Union, the Un-ion for-ev-er, | Our glo-ri-ous na-tion's sweet |



- | | | |
|-------|--|---------------------|
| free, | The shrine of each patriot's de-votion, | A world of-fers |
| form, | The ark then of freedom's foundation, | Co - lum-bia, rode |
| hymn, | May the wreaths it has won never wither, | Nor the star of its |



- | | |
|-----------------------|--|
| hom-age to thee. | Thy mandates make heroes as-sem-ble, |
| safe thro' the storm; | With her garlands of vic-t'ry a-round her, |
| glo - ry grow dim; | May the ser - vice, u - ni - ted, ne'er sever, |



NATIONAL.

RED, WHITE, AND BLUE.—Concluded.

When Lib - er - ty's form stands in view; Thy banners make tyr - an - ny
When so proudly she bore her brave crew, With her flag proudly float - ing be -
But they to their colors prove true! The Ar - my and Na - vy for -

D. S.—trem - ble, When borne by the red, white, and blue.
D. S.—fore her, The boast of the red, white, and blue.
D. S.—ev - er, Three cheers for the red, white, and blue.

FULL CHORUS.
When borne by the red, white, and blue, When borne by the
The boast of the red, white, and blue, The boast of the
Three cheers for the red, white, and blue, Three cheers for the

D. S.
red, white, and blue, Thy ban - ners make tyr - an - ny
red, white, and blue, With her flag proud - ly float - ing be -
red, white, and blue, The Ar - my and Na - vy for -

179 WILL YOU GO?

1. { We're trav'ling home to heav'n above, Will you go? will you go? }
 2. { To sing the Saviour's dy - ing love, Will you go? will you go? }

2. { We're going to see the bleeding Lamb, Will you go? will you go? }
 3. { In rapturous strains to praise his name, Will you go? will you go? }

Millions have reach'd that blest abode, Anointed kings and priests to God;
And all the joys of heav'n we'll share, The conqueror's palms our hands will bear,

And millions more are on the road, Will you go? will you go?
The crown of life we there shall wear, Will you go? will you go?

- | | |
|---|--|
| <p>3 We're going to join the Heavenly Choir,
 Will you go? will you go?
 To raise our voice and tune the lyre:
 Will you go? will you go?
 There saints and angels gladly sing
 Hosanna to their God and King,
 And make the heavenly arches ring,
 Will you go? will you go?</p> | <p>4 The way to heaven is free for all,
 Will you go? will you go?
 For Jew and Gentile, great and small,
 Will you go? will you go?
 Make up your mind, give God your heart,
 With every sin and idol part,
 And now for glory make a start,
 Will you go? will you go?</p> |
|---|--|

180 COME UNTO ME.

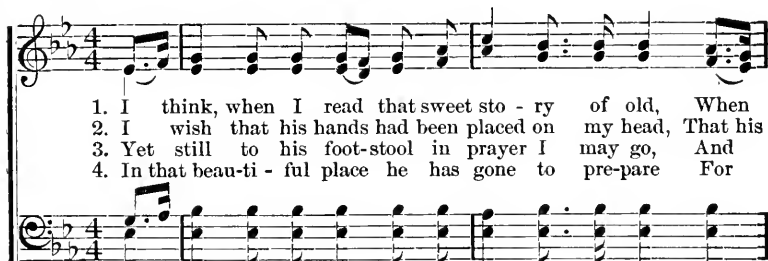
Tune, No. 179.

COME unto me, the Saviour cries,
Children come! children come!
Flee folly's path; be early wise,
O, now come! O, now come!
Sit at my feet, and learn of me,
Patient and meek, and lowly be;
Deny yourselves and follow me,—
Children come! children come!

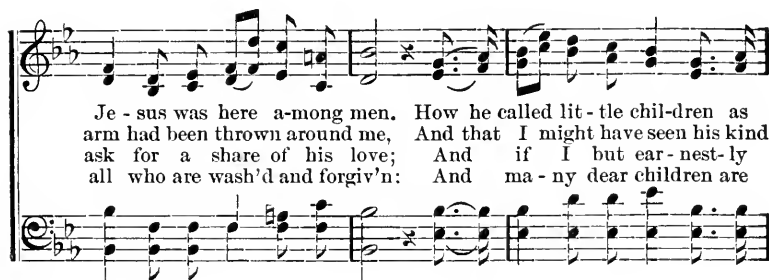
2 Yes, blessed Saviour, at thy call
We will come! we will come!
To follow thee, forsaking all;
Now we come! now we come!
Implant thy Spirit in each heart,
Thy truth and love, and peace impart!
Thus to be with thee where thou art,
We will come! we will come!

181 THAT SWEET STORY OF OLD.

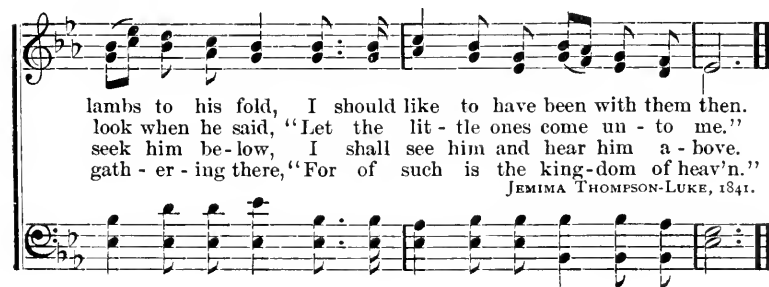
GREEK MELODY.



1. I think, when I read that sweet sto - ry of old, When
2. I wish that his hands had been placed on my head, That his
3. Yet still to his foot-stool in prayer I may go, And
4. In that beau-ti - ful place he has gone to pre-pare For



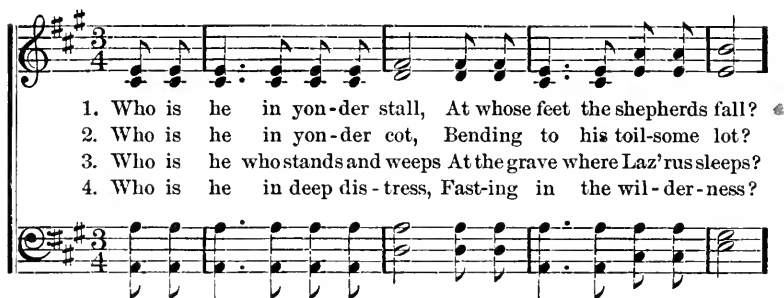
Je - sus was here a-mong men. How he called lit - tle chil-dren as
arm had been thrown around me, And that I might have seen his kind
ask for a share of his love; And if I but ear - nest-ly
all who are wash'd and forgiv'n: And ma - ny dear children are



lambs to his fold, I should like to have been with them then.
look when he said, "Let the lit - tle ones come un - to me."
seek him be-low, I shall see him and hear him a - bove.
gath - er - ing there, "For of such is the king-dom of heav'n."
JEMIMA THOMPSON-LUKE, 1841.

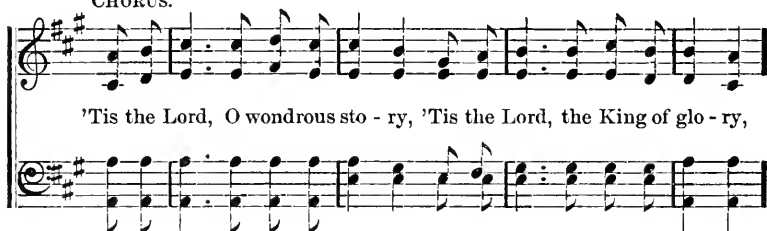
182 WHO IS HE?

REV. E. R. HANEY.

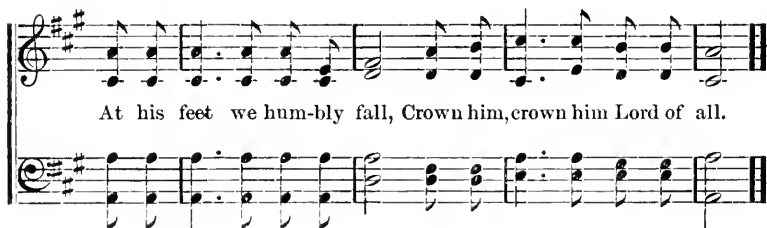


1. Who is he in yon-der stall, At whose feet the shepherds fall?
 2. Who is he in yon-der cot, Bending to his toil-some lot?
 3. Who is he whostands and weeps At the grave where Laz'russleeps?
 4. Who is he in deep dis-tress, Fast-ing in the wil-der-ness?

CHORUS.



'Tis the Lord, O wondrous sto-ry, 'Tis the Lord, the King of glo-ry,



At his feet we hum-bly fall, Crown him, crown him Lord of all.

- 5 Lo! at midnight who is he,
 Prays in dark Gethsemane?—CHO.
- 6 Who is he in Calv'ry's throes,
 Asks for blessings for his foes?—CHO.
- 7 Who is he that from the grave
 Comes to heal and help and save?—CHO.
- 8 Who is he that on yon throne,
 Rules the world of light alone?—CHO.

183 WE COME TO THEE.

Andante.

1. We come in childhood's joyfulness, We come as chil-dren, free!
2. We come not as the mighty come; Not as the prond we bow;



We of - fer up, O God! our hearts, In trust-ing love to thee.
But as the pure in heart should bend, Seek we thine al-tars now.



Well may we bend in sol - emn joy, At thy bright courts a - bove;
"For - bid them not," the Sav-iour said, But let them come to me;

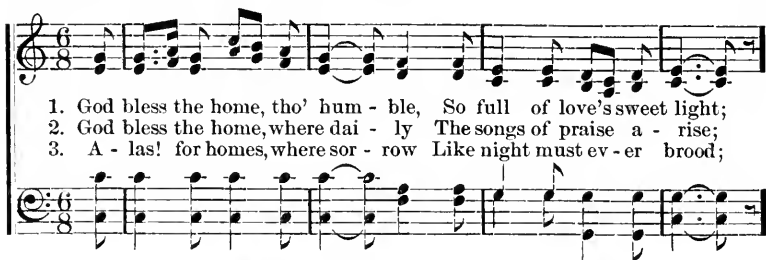
*rit.*

Well may the grateful child re-joyce, In such a Fa-ther's love.
O Saviour dear, we hear thy call, We come, we come to thee.

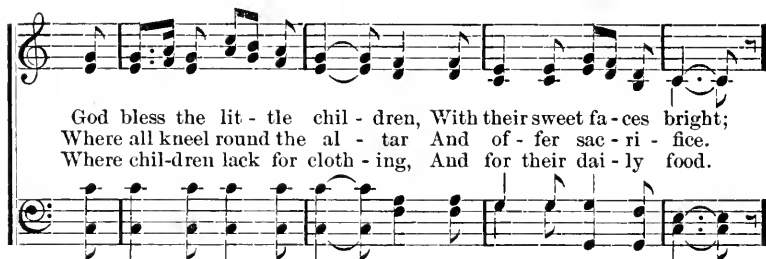


184 GOD BLESS THE HOME.

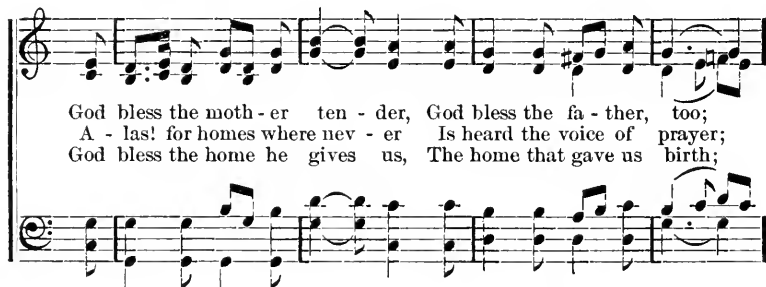
GERMAN.



1. God bless the home, tho' hum - ble, So full of love's sweet light;
 2. God bless the home, where dai - ly The songs of praise a - rise;
 3. A - las! for homes, where sor - row Like night must ev - er brood;



God bless the lit - tle chil - dren, With their sweet fa - ces bright;
 Where all kneel round the al - tar And of - fer sac - ri - fice.
 Where chil - dren lack for cloth - ing, And for their dai - ly food.



God bless the moth - er ten - der, God bless the fa - ther, too;
 A - las! for homes where nev - er Is heard the voice of prayer;
 God bless the home he gives us, The home that gave us birth;

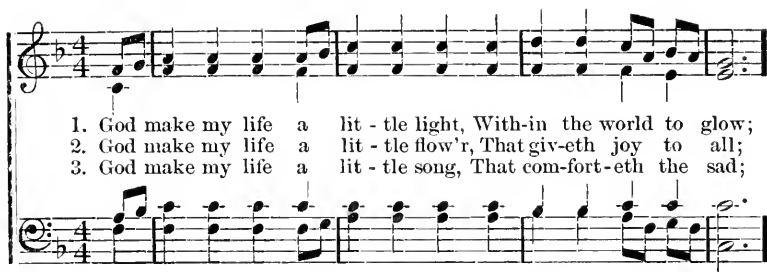


God make us fond and faith - ful, God keep us kind and true.
 A - las! for homes, when wor - ship Is nev - er prac - ticed there.
 God keep us fond and faith - ful, And make it heav'n on earth.

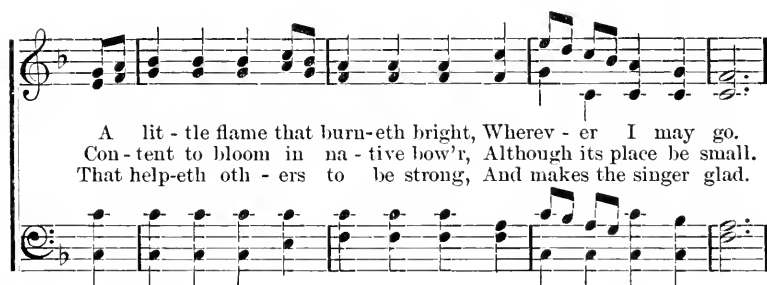
T. CORBEN.

185 A LITTLE LIGHT.

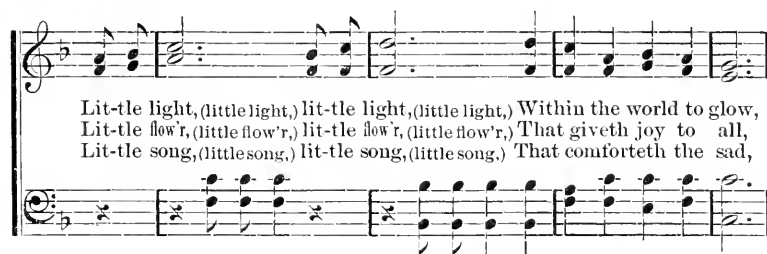
R.



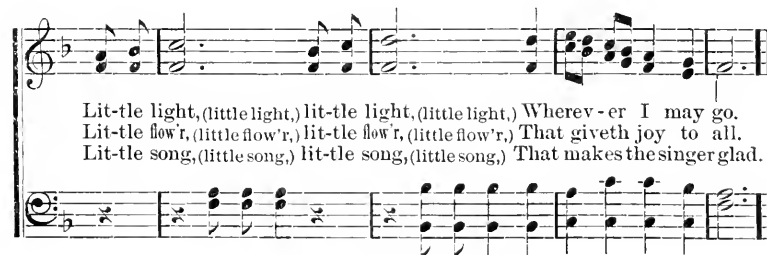
1. God make my life a lit - tle light, With-in the world to glow;
 2. God make my life a lit - tle flow'r, That giv-eth joy to all;
 3. God make my life a lit - tle song, That com-fort-eth the sad;



A lit - tle flame that burn-eth bright, Wherev - er I may go.
 Con - tent to bloom in na - tive bow'r, Although its place be small.
 That help-eth oth - ers to be strong, And makes the singer glad.



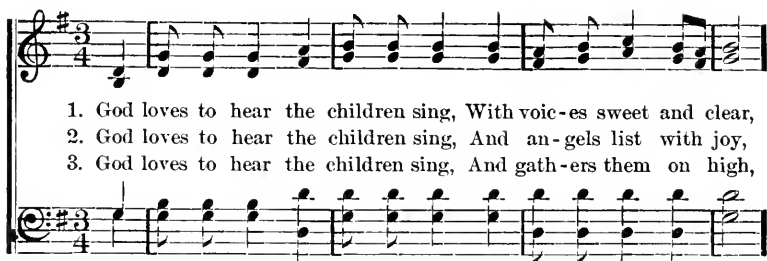
Lit-tle light, (little light,) lit-tle light, (little light,) Within the world to glow,
 Lit-tle flow'r, (little flow'r,) lit-tle flow'r, (little flow'r,) That giveth joy to all,
 Lit-tle song, (little song,) lit-tle song, (little song,) That comforteth the sad,



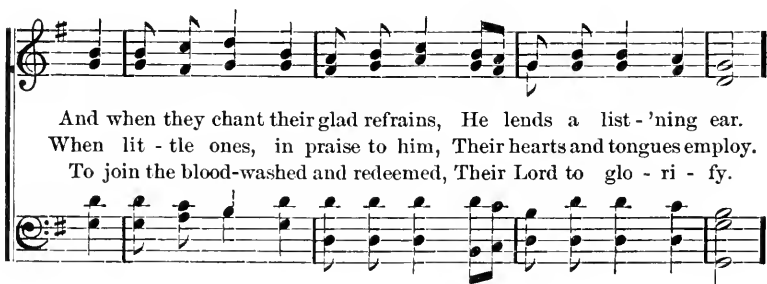
Lit-tle light, (little light,) lit-tle light, (little light,) Wherev - er I may go.
 Lit-tle flow'r, (little flow'r,) lit-tle flow'r, (little flow'r,) That giveth joy to all.
 Lit-tle song, (little song,) lit-tle song, (little song,) That makes the singer glad.

186 CHILDREN, SING.

W. G. TOMER.

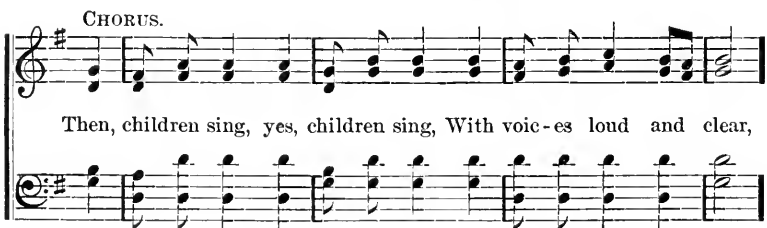


1. God loves to hear the children sing, With voices sweet and clear,
 2. God loves to hear the children sing, And an-gels list with joy,
 3. God loves to hear the children sing, And gath-ers them on high,

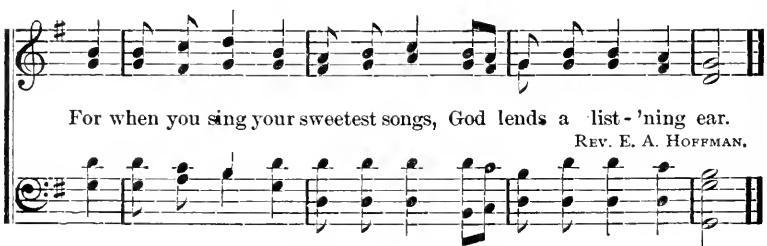


And when they chant their glad refrains, He lends a list-'ning ear.
 When lit-tle ones, in praise to him, Their hearts and tongues employ.
 To join the blood-washed and redeemed, Their Lord to glo-ri-fy.

CHORUS.



Then, children sing, yes, children sing, With voices loud and clear,



For when you sing your sweetest songs, God lends a list-'ning ear.

REV. E. A. HOFFMAN.

187 CHILDREN'S CHRISTMAS SONG.

J. H. RUEBUSH.



1. Children sing, sweetly sing, Glad hosannas to our King, Youthful hearts
2. Children tell, day by day, Of the Saviour's mighty sway, Help some soul,
3. Children sing, sweetly sing, Loudly let your voices ring, He is come,



1. Children, children sing, sweetly, sweetly sing, Youthful, youthful hearts
2. Children, children tell day by day, by day, Help some, help some soul
3. Children, children sing, sweetly, sweetly sing, He is, he is come,



fill'd with love, Look to hear'n above, Voices chant the sweet refrain, Christ is
seek the Lord, Read his precious word, Live that when your life is done, And the
Christ is come, Praise him as you roam, To him shall all glory be, Now and

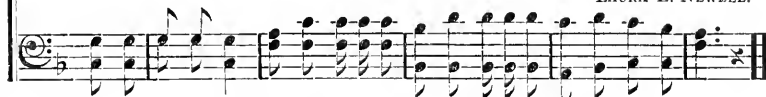


fill'd with, fill'd with love,
seek the, seek the Lord,
Christ is, Christ is come,



born in Bethlehem, Sov'reign just, kind and true, Lives for me and you.
final conquest won, By his throne, you may praise, Christ thro' endless days
thro' e - ter - nity, Children praise, all your days, You his face shall see.

LAURA E. NEWELL.

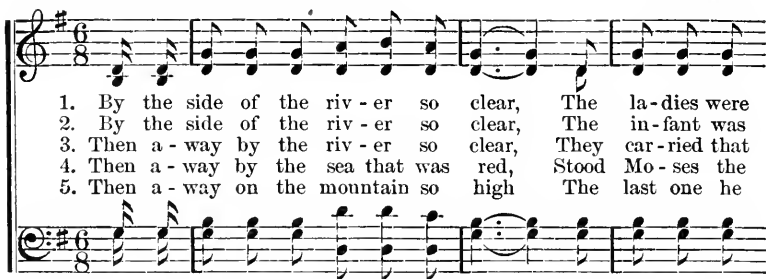


Sov'reign, Sov'reign just, kind and kind and true,
By his, by his throne, you may, you may praise,
Children, children praise, all your, all your days,

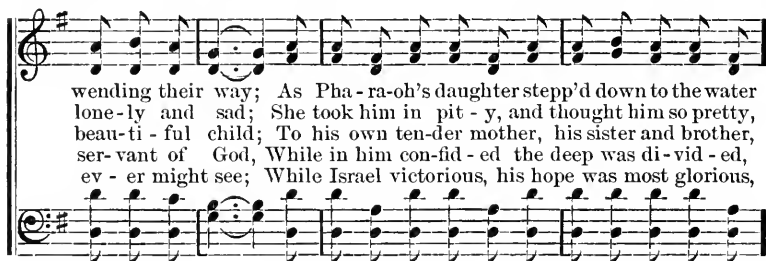
The Ruebush-Kieffer Co., owners.

188 THE INFANT MOSES.

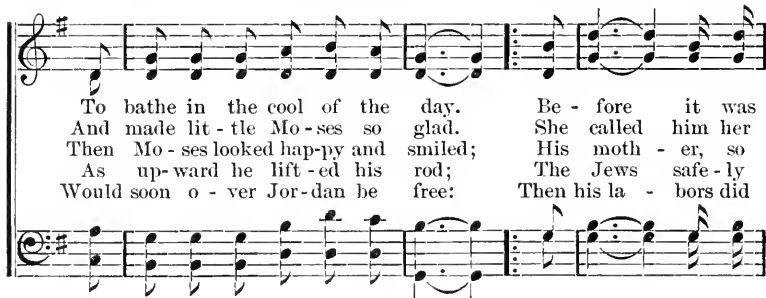
G. R. STREET.



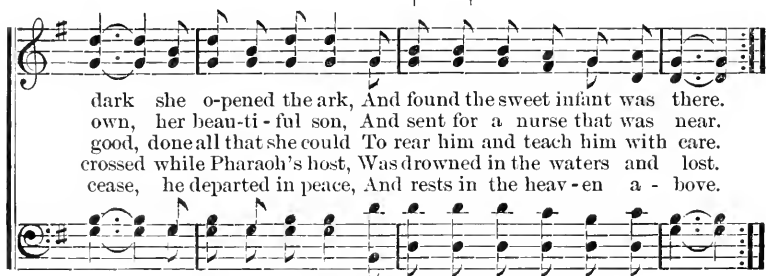
1. By the side of the riv - er so clear, The la - dies were
 2. By the side of the riv - er so clear, The in - fant was
 3. Then a - way by the riv - er so clear, They car - ried that
 4. Then a - way by the sea that was red, Stood Mo - ses the
 5. Then a - way on the mountain so high The last one he



wending their way; As Pha - ra - oh's daughter stepp'd down to the water
 lone - ly and sad; She took him in pit - y, and thought him so pretty,
 beau - ti - ful child; To his own ten - der mother, his sister and brother,
 ser - vant of God, While in him con - fid - ed the deep was di - vid - ed,
 ev - er might see; While Israel victorious, his hope was most glorious,

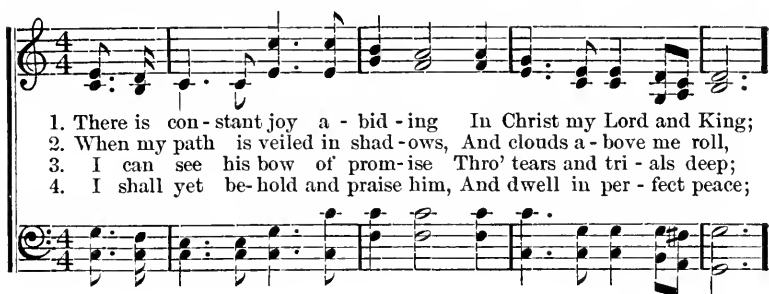


To bathe in the cool of the day. Be - fore it was
 And made lit - tle Mo - ses so glad. She called him her
 Then Mo - ses looked hap - py and smiled; His moth - er, so
 As up - ward he lift - ed his rod; The Jews safe - ly
 Would soon o - ver Jor - dan be free: Then his la - bors did

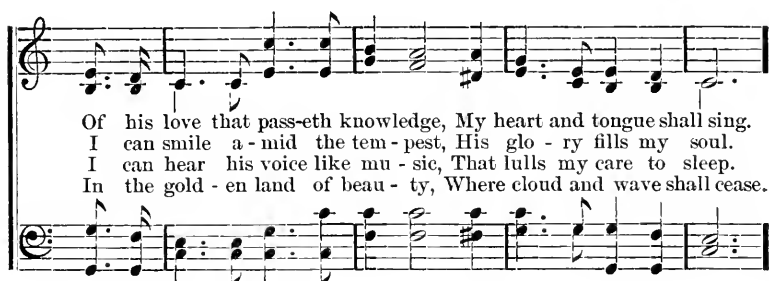


dark she o - pened the ark, And found the sweet infant was there.
 own, her beau - ti - ful son, And sent for a nurse that was near.
 good, done all that she could To rear him and teach him with care.
 crossed while Pharaoh's host, Was drowned in the waters and lost.
 cease, he departed in peace, And rests in the heav - en a - bove.

189 HE IS ALL IN ALL TO ME. Arr. by W. J. KIRKPATRICK.



1. There is con-stant joy a-bid-ing In Christ my Lord and King;
 2. When my path is veiled in shad-ows, And clouds a-bove me roll,
 3. I can see his bow of prom-ise Thro' tears and tri-als deep;
 4. I shall yet be-hold and praise him, And dwell in per-fect peace;

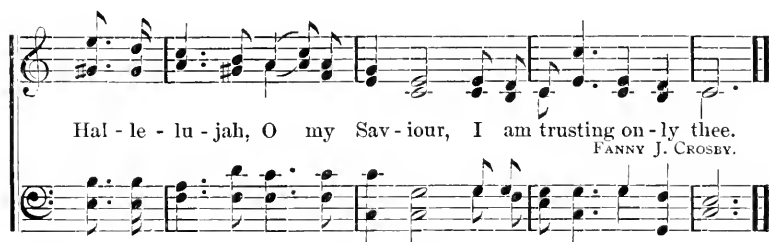


Of his love that pass-eth knowledge, My heart and tongue shall sing.
 I can smile a-mid the tem-pest, His glo-ry fills my soul.
 I can hear his voice like mu-sic, That lulls my care to sleep.
 In the gold-en land of beau-ty, Where cloud and wave shall cease.

CHORUS.



He is all in all to me, And my song of songs shall be,
 He's all in all to me, my song of songs shall be.



Hal-le-lu-jah, O my Sav-iour, I am trust-ing on-ly thee.
 FANNY J. CROSBY.

190 BATTLE HYMN.

Arr. by WM. B. BLAKE.

1. { Am I a sol-dier of the cross, A fol-l'wer of the Lamb? }
 { And shall I fear to own his cause, Or blush to speak his name? }
 2. { Must I be car-ried to the skies On flow-'ry beds of ease, }
 { While oth-ers fought to win the prize, And sail'd thro' bloody seas? }
 3. { Are there no foes for me to face? Must I not stem the flood? }
 { Is this vile world a friend to grace To help me on to God? }
 4. { Sure I must fight if I would reign; In-crease my cour-age, Lord. }
 { I'll bear the toil, en-dure the pain, Sup-port-ed by thy word. }

CHORUS.

And when the bat-tle's o-ver we shall wear a crown! Yes,

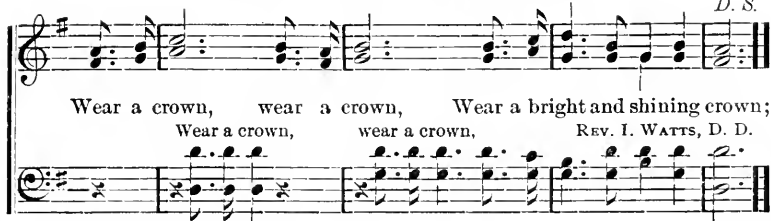
we shall wear a crown! Yes, we shall wear a crown! And when the battle's

FINE.

o-ver we shall wear a crown In the new Je-rn-sa-lem.

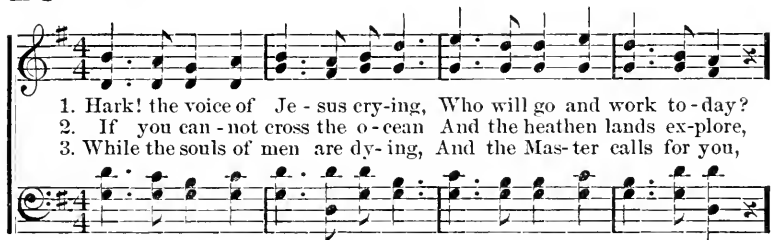
BATTLE HYMN.—Concluded.

D. S.

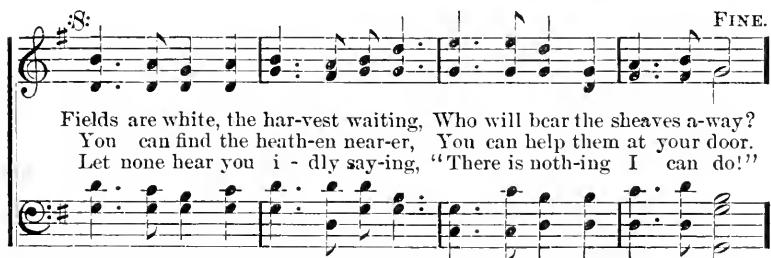


Wear a crown, wear a crown, Wear a bright and shining crown;
Wear a crown, wear a crown, REV. I. WATTS, D. D.

191 MISSION SONG.

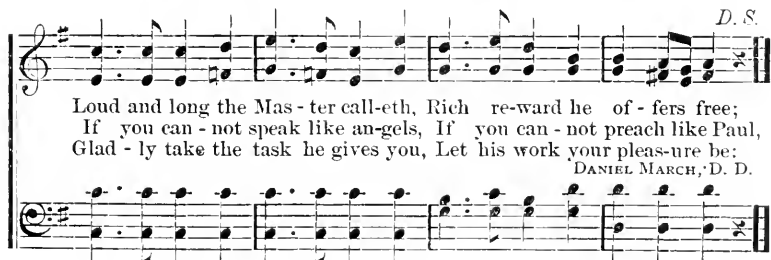


1. Hark! the voice of Je - sus cry-ing, Who will go and work to-day?
2. If you can - not cross the o - cean And the heathen lands ex - plore,
3. While the souls of men are dy - ing, And the Mas - ter calls for you,



Fields are white, the har-vest waiting, Who will bear the sheaves a-way?
You can find the heath-en near-er, You can help them at your door.
Let none hear you i - dly say-ing, "There is noth-ing I can do!"

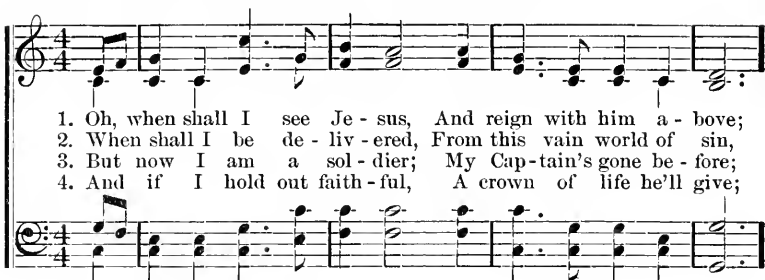
D. S.—Who will an-swer, glad - ly say-ing, "Here am I, send me, send me."
D. S.—You can tell the love of Je - sus, You can say he died for all.
D. S.—An-swer quickly when he call-eth, "Here am I, send me, send me."



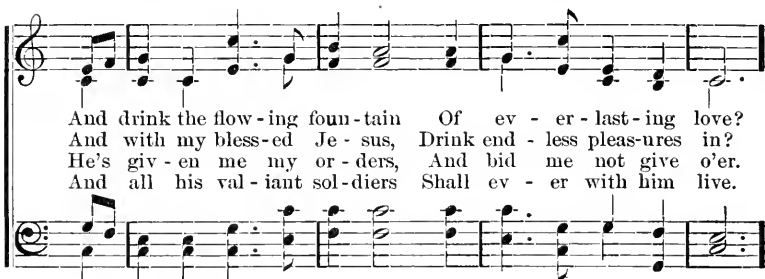
Loud and long the Mas - ter call-eth, Rich re-ward he of - fers free;
If you can - not speak like an-gels, If you can - not preach like Paul,
Glad - ly take the task he gives you, Let his work your pleas-ure be:
DANIEL MARCH, D. D.

192 OH! WHEN SHALL I SEE JESUS?

ARR.

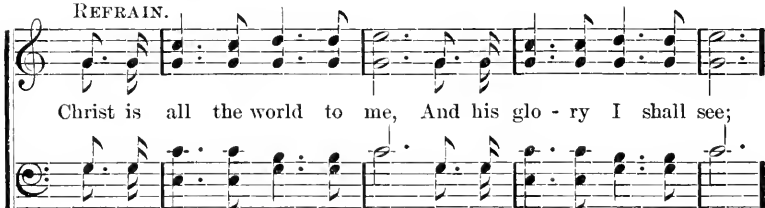


1. Oh, when shall I see Je - sus, And reign with him a - bove;
 2. When shall I be de - liv - ered, From this vain world of sin,
 3. But now I am a sol - dier; My Cap - tain's gone be - fore;
 4. And if I hold out faith - ful, A crown of life he'll give;



And drink the flow - ing foun - tain Of ev - er - last - ing love?
 And with my bless - ed Je - sus, Drink end - less pleas - ures in?
 He's giv - en me my or - ders, And bid me not give o'er.
 And all his val - iant sol - diers Shall ev - er with him live.

REFRAIN.



Christ is all the world to me, And his glo - ry I shall see;



And be - fore I'd leave my Sav - iour, I'd lay me down and die.

- 5 When'er you meet with troubles And trials on your way,
 Oh, cast your care on Jesus,
 And don't forget to pray.
- 6 Gird on the heavenly armor
 Of faith, and hope, and love;
 And when the combat's ended,
 You'll reign with him above.

ARR.

PART IV.

DAILY PRAYERS

461

FOREWORDS ON PRAYER.

There are many prayers found in the Bible. The disciples asked Jesus to teach them to pray, "even as John also taught his disciples." Jesus taught them, both by stating the conditions of prayer and by giving them a form of words. As God has handed down to us the many forms of prayer found in the Bible, in part to teach us how to pray, the prayers of holy men in all the ages also may be helpful to others, by the devout spirit which they breathe, and by a sort of contagion awakened in those who read them. It is with this hope that these prayers, selected from a wide range, and coming from deeply pious hearts, are now offered.

Joseph Cook says: "Prayer, it has commonly been taught, has four elements—adoration, confession, thanksgiving, petition. I hold that we must always add a fifth part, namely, total self-surrender. The four parts without the fifth are what the Scriptures call vain repetitions, and not prayer. Whoever offers prayer in all its five parts may be assured, in the name of natural law, that he will obtain religious aid of a kind he can receive from no other source." The prayer of faith and self-surrender has given to the modern church such men as Moody, Mueller, and Franke; and has shown to the world the mighty power of God in the works wrought by these, and by many other men and women of prayer.

It is the abiding conviction that the prayers here presented, from the devout of all ages, will be, in their forms and thoughts, living seeds, which will bring forth an abundant harvest in all susceptible hearts; and that their spirit can only be a rich benediction upon the souls of those who read them, seeking help to a life of prayer.

For those who wish to study the theory of prayer, and to still further cultivate its spirit, the little volume, "With Christ in the School of Prayer," by Andrew Murray, is highly commended, as it has proved an unspeakable blessing to thousands.

It is distinctly stated that these prayers are not offered to be read in family or public worship, but as aids to cultivate the heart-life, and to form the habit of prayer, and to suggest suitable and varied expressions of prayer.

PRAYERS.

SCRIPTURAL FORMS OF BENEDICTIONS AND PRAYERS.

These may be used at the close of public worship or at the close of a public or family prayer or alone.

I. APOSTOLIC BENEDICTION.

II. COR. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

II. A BENEDICTION OF PEACE.

PHIL. 4:7. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

JOHN 14:27. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Amen.

III. PAUL'S BENEDICTION.

EPH. 3:20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

IV. JUDE'S BENEDICTION.

JUDE 24, 25. Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

V. ANCIENT ISRAEL'S BENEDICTION.

NUM. 6: 24-26. The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. Amen.

VI. MIZPAH BENEDICTION.

GEN. 31: 49. The Lord watch between me and thee, when we are absent one from another. Amen.

VII. A BENEDICTION FROM THE GOD OF PEACE.

HEB. 13: 20, 21. Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

VIII. THE LORD'S PRAYER.

MATT. 6: 9-13. Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

BLESSINGS OR THANKS BEFORE MEALS.

IX. Our Father in heaven, we give thee thanks for the gifts of thy bounty and grace. Give us day by day our daily bread, and cause our hearts to love thee and our lives to honor thee. For Christ's sake. Amen.

X. O Lord God, thy bounty supplies our daily needs. Thy providence upholds our lives. In thee we live and move and have our being. Whether we eat or drink or whatsoever we do, may it be done to thy glory. Amen.

XI. Almighty God, while, in thy kind providence, we eat and drink of the food that strengthens our bodies, may we share the bread that cometh down from heaven, and the water of eternal life. May we ever live in thy presence with gladness and gratitude. For our Redeemer's sake. Amen.

XII. Our Father in heaven, thou openest thy hands and satisfiest the needs of all thy creatures. Much more dost thou provide for the needs of thy children, even beyond the gifts of all earthly parents. Cause our hearts to abound in gratitude and love, and our lives to honor thee, by our doing thy will on earth as it is done in heaven. In the name of Jesus. Amen.

XIII. Our Father in heaven, thou art also the Father of all men. As we partake of thy bounty this day may all thy dear children share the same blessings and grace. And may our gratitude abound even as our needs, which thou suppliest through our Redeemer. Amen.

DAILY PRAYERS.

XIV. A DAILY PRAYER.

Lord God of heaven and earth, we praise thee, and magnify thy name as the greatest and best of beings, and to us the author and giver of every good gift.

We come to thee as poor and needy and sinful. Thou hast taught us to draw near to thy presence, and to call thee our Father; oh, bless us with the portion of thy children.

Grant to us an interest in the work of thy dear Son. Let thy Holy Spirit dwell in our hearts, and shape and control our lives. Under his teaching may we be wise unto salvation, and grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

Grant us penitence for our sins, diligence in duty, patience under trials, annoyances, and discouragements.

Bless our parents and brothers and sisters and all our loved ones everywhere. Revive thy church day by day, and awaken her to a new activity of faith and love. Elevate our nation by a true Christian civilization; and make us a blessing to the other nations of the earth.

All these things we ask in the name of our gracious Redeemer. Amen.

—*Selected.*

XV. A PRAYER FOR THE HOLY SPIRIT.

Come, Holy Spirit, and send from heaven a ray of thy light! Come, thou Father of the poor, thou giver of gifts, thou light of the world, thou blessed Comforter, the sweet guest of the soul and its sweetest refreshment; thou, our repose in labor, our coolness in heat, our comfort in affliction! O most blessed Spirit, fill full the hearts of thy faithful people! Without thy influence there is nothing in man that is not weakness and guilt. Oh, cleanse that which is sordid; bedew that which is dried up; heal that which is wounded; bend that which is stubborn; cherish in thy bosom that which is cold; guide that which is wandering; and grant unto thy servants, putting their trust in thee, the merit of thy righteousness; grant thou everlasting joy!

O Lord, hear our prayer and let our cry come unto thee. And to thee and to the Father and to the Son be praise and honor and glory forever. Amen.
—*From an ancient Breviary.*

XVI. A DAILY PRAYER.

O Thou that hearest prayer, unto thee shall all flesh come. We come unto thee in his all-prevailing name who suffered, the just for the unjust, that he might bring us to God. For his sake look upon us, and be merciful unto us. May we not be rash with our mouth or hasty in our spirit to utter anything before thee.

Oh, let our heart be right with thee; deliver us from all self-seeking and self-pleasing. Mercifully grant that in all we do we may have a single eye to thy glory; and that we may study to show ourselves approved unto thee. Who can understand his errors? Cleanse thou us from secret faults, and let not any iniquity have dominion over us.

Teach us, we beseech thee, by thy heavenly inspiration, to have a right judgment in all things. Make us kind and yielding in our temper, and upright and liberal in all our doings. Let thy heavenly grace regulate our conduct towards our fellow-men.

Oh, that we may fulfill the royal law of love, and in all things whatsoever we would that men should do unto us, may we do even so unto them, remembering that this is the law and the prophets.

All this we ask in the name and for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.
—*Edgar M. Levy.*

XVII. EVENING PRAYER.

Most merciful God, our Heavenly Father, we thank thee for the privilege of the evening and the morning worship. We come now to offer our evening sacrifice of praise and thanksgiving for all the blessings of this day.

Thou art worthy to be loved, to be feared, to be adored by all on earth, as well as all in heaven; not only because thou art our Creator, but because thou art the best, the most glorious being in the universe; great in goodness, good in greatness, ever working wonders of love and mercy among the children of men, and displaying thy wisdom, power, and glory before the armies of heaven. Wherefore, we desire

to be numbered with those who find their happiness in loving thee, and their highest honors in being thy servants.

We confess our sins and follies; pardon us, we beseech thee, for the sake of Jesus, our Lord; purge away our guilt in his atoning blood, and recreate us in his image.

Bless our fathers, our mothers, our brothers, our sisters, our friends, and our enemies. Let every palace, mansion, and cottage in the whole earth become the house of God and the gate of heaven.

Bless our beloved country; purge its high places of law, authority, and power of all evil. Cause our rulers to rule in righteousness, that our nation may be happy, peaceful, and prosperous.

And when we lie down to rest this night may we sweetly sleep beneath the shadow of thy wings. Should any of us die before morning, receive such to dwell with thee in heaven. Should we live to see the light of another day, let it be to do thy holy will more perfectly, through Jesus Christ our Lord. Amen.

—*David A. Payne.*

XVIII. A DAILY PRAYER.

O thou great Father of us all, we thank thee for thy care. We thank thee for our homes. We thank thee for our friends. We thank thee for the joys of the great salvation.

To thee we commit our bodies and souls. Thy comfort we ask in all our sorrows, thy shelter in all our temptations, thy guidance in all our duties, thy healthful restraint in all our enjoyments.

Bless us with a knowledge of Christ, with the assurance of pardon, with kindness and frankness and meekness and charity. Guard our health, culture our taste, and save our souls. Living, may we walk in the light of thy love, and dying, may we go up to be forever with the Lord.

Worthy is the Lamb that was slain to receive blessing and riches and honor and power, world without end. Amen.

—*T. DeWitt Talmage.*

XIX. MORNING PRAYER.

O thou great God and divine Teacher, who, by thy Spirit and Word and providence, dost daily seek to instruct in the truth, we ask thy guidance in the tasks of this day, that they all may be begun, continued, and ended in thee.

We desire that all our knowledge may be consecrated to thy glory; and that we may so increase in wisdom and understanding as to increase our ability to serve thee and extend the honor of thy name. We thank thee for thy care and protection, which has given us this new day and these new advantages. We praise thy name for health of body and vigor of mind, for the supply of our returning physical wants, and for the delights of social intercourse.

Above all, we glorify thy name for the gift of Jesus Christ, thy Son, to be the sacrifice for our sins, that through his death we might live. And we would adore and serve him who thus took our place and suffered in our stead, while we would bewail, abhor, and renounce our sins which brought Jesus to the cross. Assist us, gracious Lord, in our contest against sin, and in obtaining that holiness of heart and life which thy love has made possible.

Give unto us the Holy Spirit, that we may be forward and zealous in divine things. Help us to watch and pray as we walk in the midst of temptation. Keep from the appearance of evil, and give us strength to avoid the false maxims, methods, and manners of the ungodly world, in prosperity and adversity alike be our protector and chosen portion, and at last lead us through death into thy heavenly glory, for Jesus' sake. Amen.

—Howard Crosby.

XX. NEW-YEAR'S DAY.

O Lord our Heavenly Father, from everlasting to everlasting thou art God. A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. But man is vanity; his days are as a shadow; as a flower of the field so he flourisheth. And yet, O Lord God, thou hast kept our souls in life; and because thy compassion fails not, we are all here waiting upon thee on this first morning of another year. Fill our hearts with thankfulness and our mouths and lives with praise.

And now, O Lord our Saviour, be nigh to us who call upon thee, and fulfill all our desires. Give us day by day our daily bread. Cause us to grow daily in thy knowledge and grace, that whether living or dying, we may be wholly thine throughout the year before us.

O God, may grace, mercy, and peace be multiplied to all thy people. Bless all for whom we should pray everywhere. Add to thy church daily. Bless the nations of the earth with peace and prosperity, and

let thy kingdom come and over all prevail, and thine shall be the glory forever. Amen. —*Selected.*

XXI. CHRISTMAS DAY.

Almighty and gracious God, we especially adore thee on this day. When we were fallen through sin, thou didst have compassion upon us. Thy great love didst give thy dear Son to be our Redeemer and Saviour. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life."

O Lord Jesus Christ, who didst make thyself of no reputation, but was made flesh and dwelt among us, and humbled thyself, and became obedient unto death, dying, the just for the unjust, we adore thee as God over all, blessed for evermore. Thou art our Immanuel, God with us.

Oh, suffer us not to neglect thy great salvation, nor to live unmindful of thy tenderness and sympathy and power. Give us faith in thee, and lead us in the way of truth and holiness all the days of our lives.

O God, Father, Son, and Holy Spirit, accept our praise, hear us in these our prayers, and when thou hearest, forgive, for thy great name's sake. Amen. —*Selected.*

XXII. EASTER DAY.

With grateful joy, O Lord, we hail this blessed day. We thank thee with our whole hearts that he who died for our sins has risen again for our justification. We bless thee that Jesus Christ, who took upon him our nature, has been declared to be the Son of God with power by the resurrection from the dead. Through him, thou hast brought immortal life to light and set it as a hope before all men.

We beseech thee to quicken us together with him unto newness of life, that we may sit with him in the heavenly place. May our affections be fixed on things above, that when Christ shall appear we may appear with him in glory.

While we linger on earth, may the remembrance of our risen and exalted Saviour stimulate to all holy obedience and love. Give us grace to live as the children of God and heirs of eternal glory. When he shall appear may we be like him, and share in his eternal glory. For his name's sake. Amen. —*Selected.*

XXIII. DURING DOMESTIC TRIALS.

O God, thou art our refuge in all times of distress. Thou hast said, "Call upon me in the day of trouble, and I will answer thee." We know that thou art true, and that thy promise cannot fail. In this the time of our sorrow and distress we come to thee. Extend to us thine almighty arm and deliver us, for we are poor and needy and helpless.

We know, O Lord, that every affliction we bear is sent in mercy and designed for our good. We would not murmur nor repine at thy dealings with us. We confess that our severest trials are far lighter than we deserve. Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities. Oh, that we may receive the lesson thou art now teaching us, and that it may bring forth the peaceable fruits of righteousness in our lives. May it mean to us fellowship with Jesus in his sufferings.

When it pleases thee, remove this trial. May we always find thy grace sufficient, and patiently await thy time and abide thy will, and even glory in tribulations and distresses for thy sake, and through the constraining power of thy love. In the name of our Redeemer. Amen.

—*Selected.*

XXIV. THANKSGIVING AND PRAYER FOR OUR NATION.

O thou God of all grace, who art the bountiful giver of every good gift and mercy that gladdens, comforts, and blesses, to thee do we turn with gratitude in our hearts and praises on our tongues for all thy great goodness.

Especially would we praise thee for thy gracious dealings with us as a people; for thou hast made us a great nation, and given us a name among the nations of the earth. Thou hast exalted us to a great pinnacle of wealth and glory, not for our righteousness' sake, but because thou hast loved us. Oh, that we may use all thy benefits to glorify thee and to spread abroad the knowledge and glory of thy great name.

Thy spiritual mercies are great. We have an open Bible, the houses of prayer cover our land, and thy truth is the heritage of our children.

O pour out thy Holy Spirit upon our whole land, and cause our

nation to walk worthy of its high vocation. Bless the President and his cabinet and the members of Congress and the governors of the several States and all who are in authority over us. May all their plans and efforts be begun, carried forward, and completed in thee, for happy is that nation whose God is the Lord. Hasten the time when Jesus Christ shall be our King and King of all nations. For his name's sake. Amen.

—*Selected.*

XXV. THANKSGIVING.

Ever-blessed God, who keepest covenant with thy people, and showest mercy unto all men, we offer our grateful adorations to thee for the bountiful harvest with which thou hast crowned the labors of the husbandman and hast provided for our daily food. Thou hast fulfilled thine ancient promise, that seedtime and harvest shall never fail. Thou hast graciously given fertility to the soil, hast made it soft with showers, and blessed the springing thereof. Thy paths drop fatness. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

May it ever be our delight, as it is our duty, to trace thy hand in the blessings that meet us in our daily path. Continue thy favors, although we do not deserve them, and deepen in our hearts a sense of our obligations to thee. May we daily devote our lives to thy service and glory.

Help us to appreciate, and wisely to use, the rich spiritual blessings thou hast given us in thy dear Son and in the Holy Scriptures and in thy holy church.

May every nation under heaven soon be favored with the same privileges that we enjoy, and yield to thee its increase. Send forth thy light and thy truth, that they may bring men to thee. Lord of the harvest, send forth laborers into thy harvest, that the nations may be gathered into thy garner, that there may be joy in heaven and on earth over the ransomed host. We ask all in the name of Jesus. Amen.

—*Selected.*

XXVI. A PRAYER FOR ALL CHURCH OFFICERS.

Almighty God, the giver of all good gifts, who, of thy divine providence hast appointed divers orders in thy church, give thy grace, we humbly beseech thee, to all those who are to be called to any office and

administration in the same; and so replenish them with the truth of thy doctrine and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name and the benefit of thy holy church; raise up laborers for the harvest, and fill them with the Spirit that was in Christ Jesus, "who came not to be ministered unto, but to minister and to give his life a ransom for the many." Through Jesus Christ our Lord. Amen. —*Selected.*

For a prayer for all believers, read John, seventeenth chapter.

XXVII. A PRAYER FOR ALL MANKIND.

Almighty God, our Father, thou hast made of one blood all nations of the earth. Though many of our race be prodigals, wandering like sheep away from the fold, they are still thy children. Thou gavest thy dear Son to seek and save them.

In the unrest and sorrow that is abroad in the earth, it is because men have not learned to love and follow thy ways. They love to follow their own paths, though these paths end in darkness.

By thy saving grace in Jesus Christ unite the hearts of men to fear thee, and to seek to know thy right and good way, that they may find peace for their souls.

We pray that the law of love may become the accepted law of society; that thou mayest dwell among men, working to will and to do of thy good pleasure; that men may recognize thy fatherhood, and serve with gladness thee, and the common brotherhood.

O help the nations of the earth to put away war and all cruelty, and to dwell together in peace and good will; and let Jesus Christ soon become the accepted and glorious King of all men. For his name's sake. Amen.

XXVIII. MORNING PRAYER.

O Lord, lift up the light of thy countenance upon us: let thy peace rule in our hearts; and may it be our strength and our song, in the house of our pilgrimage. We commit ourselves to thy care and keeping this day; let thy grace be mighty in us, and sufficient for us, and let it work in us both to will and to do of thine own good pleasure.

and grant us strength for all the duties of the day. Keep us from sin; give us the rule over our own spirits; and keep us from speaking unadvisedly with our lips. May we live together in peace and holy love, and do thou command thy blessing upon us, even life for evermore. Prepare us for all the events of the day, for we know not what a day may bring forth. Give us grace to deny ourselves; to take up our cross daily, and to follow in the steps of our Lord and Master. Amen.

—*Matthew Henry (1662-1714).*

XXIX. A PRAYER OF PENITENCE.

O Lord, my God, light of the blind and strength of the weak; yea, also, light of those that see, and strength of the strong; hearken unto my soul, and hear it crying out of the depths.

O Lord, help us to turn and seek thee; for thou hast not forsaken thy creatures as we have forsaken thee, our Creator. Let us turn and seek thee, for we know thou art here in our hearts, when we confess to thee, when we cast ourselves upon thee, and weep in thy bosom, after all our rugged ways; and thou dost gently wipe away our tears, and we weep the more for joy; because thou, Lord, who madest us, dost remake and comfort us.

Hear, Lord, my prayer, and grant that I may most entirely love thee, and do thou rescue me, O Lord, from every temptation, even unto the end. Amen.

—*St. Augustine (354-430).*

XXX. GOD OUR ONLY HELPER.

In thee, O Lord God, I place my whole hope and refuge; on thee I rest all my tribulation and anguish; for I find all to be weak and inconstant, whatsoever I behold out of thee. For many friends cannot profit, nor strong helpers assist, nor the books of the learned afford comfort, nor any place, however retired and lovely, give shelter unless thou thyself dost assist, strengthen, console, instruct, and guard us. For all things that seem to belong to the attainment of peace and felicity, without thee, are nothing, and do bring, in truth, no felicity at all. Thou therefore art the Fountain of all that is good; and to hope in thee above all things, is the strongest comfort of thy servants. To thee, therefore, do I lift up mine eyes; in thee, my God, the Father of mercies, do I put my trust. Amen.

—*Thomas a Kempis.*

XXXI. PRAYER FOR THE INDWELLING OF CHRIST.

Almighty and most merciful Father, in whom we live and move and have our being, to whose tender compassion we owe our safety in days past, together with all the comforts of this present life, and the hopes of that which is to come; we praise thee, O God, our Creator; unto thee do we give thanks, O God our exceeding joy, who daily pourest thy benefits upon us. Grant, we beseech thee, that Jesus our Lord, the hope of glory, may be formed in us, in all humility, meekness, patience, contentedness, and absolute surrender of our souls and bodies to thy holy will and pleasure. Leave us not, nor forsake us, O Father, but conduct us safe through all changes of our condition here, in an unchangeable love to thee, and in holy tranquillity of mind in thy love to us, till we come to dwell with thee, and rejoice in thee forever. Amen.

—*Simon Patrick (1626-1707).*

XXXII. PRAYER OF CONSECRATION.

O Lord, give thy blessing, we pray thee, to our daily work, that we may do it in faith and heartily, as to the Lord and not unto men. All our powers of body and mind are thine, and we would fain devote them to thy service. Sanctify them, and the work in which they are engaged; let us not be slothful, but fervent in spirit, and do thou, O Lord, so bless our efforts that they may bring forth in us the fruits of true wisdom. Teach us to seek after truth and enable us to gain it; but grant that we may ever speak the truth in love; that, while we know earthly things, we may know thee, and be known by thee, through and in thy Son Jesus Christ. Give us this day thy Holy Spirit, that we may be thine in body and spirit in all our work and all our refreshments, through Jesus Christ thy Son, our Lord. Amen.

—*Thomas Arnold.*

XXXIII. ETERNAL PROGRESS.

Thou, O my God, art ever new, though thou art the most ancient. Thou alone art the food for eternity. I am to live forever; not for a time—and I have no power over my being; I must live on, with intellect and consciousness forever, in spite of myself. Without thee

eternity would be another name for eternal misery. In thee alone have I that which can stay me up forever; thou alone art the food of my soul. Thou alone art inexhaustible, and ever offerest to me something new to know, something new to love. And so on for eternity I shall ever be a little child beginning to be taught the rudiments of thy infinite divine nature. For thou art thyself the seat and center of all good, and the only substance in this universe of shadows, and the heaven in which blessed spirits live and rejoice. Amen.

—*John Henry Newman.*

XXXIV. PRAYER FOR GOD'S LOVE IN US.

Lord, give us hearts never to forget thy love; but to dwell therein whatever we do, whether we sleep or wake, live or die, or rise again to the life that is to come. For thy love is eternal life and everlasting rest; for this is life eternal to know thee and thy infinite goodness. Oh, let its flame never be quenched in our hearts; let it grow and brighten, till our whole souls are glowing and shining with its light and warmth. Be thou our joy and hope, our strength and life, our shield and shepherd, our portion forever. For happy are we if we continue in the love wherewith thou hast loved us; holy are we when we love thee steadfastly. Therefore, O thou, whose name and essence is love, enkindle our hearts, enlighten our understandings, sanctify our wills, and fill all the thoughts of our hearts, for Jesus Christ's sake. Amen.

—*Johann Arndt (1555-1621).*

XXXV. PRAYER FOR DAILY HELP.

O most merciful and gracious God, thou fountain of all mercy and blessing, thou hast opened the hand of thy mercy to fill me with blessings, and the sweet effects of thy loving-kindness. Thou feedest us like a shepherd, thou lovest us as a friend, and thinkest on us perpetually, as a careful mother on her helpless babe, and art exceeding merciful to all that fear thee. As thou hast spread thy hand upon me for a covering, so also enlarge my heart with thankfulness; and let thy gracious favors and loving-kindness endure forever and ever upon thy servant; and grant that what thou hast sown in mercy, may spring up in duty; and let thy grace so strengthen my purposes that I may sin no more, but walk in the paths of thy commandments; that

I, living here to the glory of thy name, may at last enter into the glory of my Lord, to spend a whole eternity in giving praise to thy ever-glorious name. Amen.

—*Jeremy Taylor.*

XXXVI. PRAYER FOR DIVINE GUIDANCE.

Teach me, O Father, how to ask thee each moment, silently, for thy help. If I fail, teach me at once to ask thee to forgive me. If I am disquieted, enable me, by thy grace, quickly to turn to thee. May nothing this day come between me and thee. May I will, do, and say just what thou, my loving and tender Father, willest me to will, do, and say. Work thy holy will in me and through me this day. Protect me, guide me, bless me, within and without, that I may do something this day for love of thee; something which shall please thee; and that I may, this evening, be nearer to thee, though I see it not, nor know it. Lead me, O Lord, in a straight way unto thyself, and keep me in thy grace unto the end. Amen.

—*C. B. Pusey.*

XXXVII. PRAYER FOR GROWTH IN GRACE.

O thou ever-blessed Fountain of life, I bless thee that thou hast infused into me thine own vital breath, so that I am become a living soul. It is my earnest desire that I may not only live, but grow; grow in grace, and in the knowledge of my Lord and Saviour Jesus Christ. May I grow in patience and fortitude of soul, in humility and zeal, in spirituality and a heavenly disposition of mind. In a word, as thou knowest I hunger and thirst after righteousness, make me whatever thou wouldest delight to see me. Draw on my soul, by the gentle influences of thy gracious Spirit, every trace and every feature which thine eye, O Heavenly Father, may survey with pleasure, and which thou mayest acknowledge as thine own image. I ask and hope it through him of whose fullness we have all received. Amen.

—*Philip Doddridge (1702-1751)*

XXXVIII. PRAYER FOR THE HOLY SPIRIT.

O Holy Spirit, love of God, infuse thy grace, and descend plentifully into my heart; enlighten the dark corners of this neglected dwelling, and scatter there thy cheerful beams; dwell in that soul that longs to be thy temple; water that barren soil, overrun with

weeds and briars, and lost for want of cultivating, and make it fruitful with thy dew from heaven. Oh, come, thou refreshment of them that languish and faint. Come, thou star and guide of them that sail in the tempestuous sea of the world; thou only haven of the tossed and shipwrecked. Come, thou glory and crown of the living, and only safeguard of the dying. Come, Holy Spirit, in much mercy, and make me fit to receive thee. Amen.

—*St. Augustine (354-430).*

XXXIX. PRAYER FOR A PURE HEART.

Grant me, I beseech thee, almighty and most merciful God, fervently to desire, wisely to search out, and perfectly to fulfill all that is well-pleasing unto thee. Order thou my worldly condition to the glory of thy name; and, of all that thou requirest me to do, grant me the knowledge, the desire, and the ability, that I may so fulfill it as I ought, and may my path to thee, I pray, be safe, straightforward, and perfect to the end.

Give me, O Lord, a steadfast heart, which no unworthy affection may drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside.

Bestow upon me also, O Lord my God, understanding to know thee, diligence to seek thee, wisdom to find thee, and a faithfulness that may finally embrace thee. Amen.

—*St. Thomas Aquinas (1225-1274).*

XL. PRAYER FOR CLEANSING.

Almighty and merciful God, the fountain of all goodness, who knowest the thoughts of our hearts, we confess unto thee that we have sinned against thee, and done evil in thy sight. Wash us, we beseech thee, from the stains of our past sins, and give us grace and power to put away all hurtful things; so that, being delivered from the bondage of sin, we may bring forth worthy fruits of repentance.

O eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts and minds and strength we may evermore seek thy face; and finally bring us, in

thy infinite mercy, to thy holy presence. So strengthen our weakness, that, following in the footsteps of thy blessed Son, we may obtain thy mercy, and enter into thy promised joy. Amen.

—*Alcuin (A. D. 780).*

XLI. PRAISE TO GOD.

Late have I loved thee, O thou eternal Truth and Goodness: late have I sought thee, my Father! But thou didst seek me, and when thou shinedst forth upon me, then I knew thee and learnt to love thee. I thank thee, O my light, that thou didst thus shine upon me; that thou didst teach my soul what thou wouldst be to me, and didst incline thy face in pity unto me. Thou, Lord, hast become my hope, my comfort, my strength, my all! In thee doth my soul rejoice. The darkness vanished from before mine eyes, and I beheld thee, the Sun of righteousness. When I loved darkness, I knew thee not, but wandered on from night to night. But thou didst lead me out of that blindness; thou didst take me by the hand and call me to thee, and now I can thank thee, and thy mighty voice which hath penetrated to my inmost heart. Amen.

—*St. Augustine (354-430).*

XLII. PRAYER FOR PURITY.

O God, the Father of our Saviour Jesus Christ, whose name is great, whose nature is blissful, whose goodness is inexhaustible, God and ruler of all things, who art blessed forever; before whom stand thousands and thousands, and ten thousand times ten thousand, the hosts of holy angels and archangels; sanctify, O Lord, our souls and bodies and spirits, search our consciences, and cast out of us every evil thought, every base desire, all envy and pride, all wrath and anger, and all that is contrary to thy holy will. And grant us, O Lord, lover of men, with a pure heart and contrite soul, to call upon thee, our holy God and Father who art in heaven. Amen.

—*Liturgy of St. James (Second Century).*

XLIII. PRAYER FOR GOD'S ABIDING PRESENCE.

O God our Heavenly Father, renew in us the sense of thy gracious presence, and let it be a constant impulse within us to peace, trustfulness, and courage on our pilgrimage. Let us hold thee fast with

a loving and adoring heart, and let our affections be fixed on thee, that so the unbroken communion of our hearts with thee may accompany us whatsoever we do, through life and in death. Teach us to pray heartily; to listen for thy voice within, and never to stifle its warnings. Behold, we bring our poor hearts as a sacrifice unto thee: come and fill thy sanctuary, and suffer naught impure to enter there. O thou who art love, let thy divine Spirit flow like a river through our whole souls, and lead us in the right way till we pass by a peaceful death into the land of promise. Amen.

—*Gerhard Tersteegen.*

XLIV. PRAYER FOR THE WHOLE CHURCH.

O Lord our God, who hast bidden the light to shine out of darkness, who hast again wakened us to praise thy goodness and ask for thy grace: accept now, in thy endless mercy, the sacrifice of our worship and thanksgiving, and grant unto us all such requests as may be wholesome for us. Make us to be children of the light and of the day, and heirs of thy everlasting inheritance. Remember, O Lord, according to the multitude of thy mercies, thy whole church; all who join with us in prayer; all our brethren by land or sea, or wherever they may be in thy vast kingdom, who stand in need of thy grace and succor. Pour out upon them the riches of thy mercy, so that we, redeemed in soul and body, and steadfast in faith, may ever praise thy wonderful and holy name. Amen.

—*Greek Church.*

XLV. PRAYER FOR PATIENCE IN TRIALS.

O merciful God, be thou now unto me a strong tower of defence, I humbly entreat thee. Give me grace to await thy leisure, and patiently to bear what thou doest unto me; nothing doubting or mistrusting thy goodness towards me; for thou knowest what is good for me better than I do. Therefore do with me in all things what thou wilt; only arm me, I beseech thee, with thine armor, that I may stand fast; above all things, taking to me the shield of faith; praying always that I may refer myself wholly to thy will, abiding thy pleasure, and comforting myself in those troubles which it shall please thee to send me, seeing such troubles are profitable for me; and I am assuredly persuaded that all thou doest cannot but be well; and unto thee be all honor and glory. Amen.

—*Lady Jane Grey, 1553.*

INDEXES.

	<i>Page.</i>
SCRIPTURE SELECTIONS ACCORDING TO BOOKS OF THE BIBLE. SEE ALSO TABLE OF	
CONTENTS, PART II.....	481
FIRST LINES OF HYMNS AND SONGS.....	484
OUTLINE OF CHRISTIAN DOCTRINES.....	486
OUTLINE OF CHRISTIAN DUTIES.....	486
TEN OF THE BEST SELECTIONS FROM THE BIBLE.....	487
TEN OF THE BEST HYMNS.....	487
BIBLE CHARACTERS—SCRIPTURE SELECTIONS.....	487
MANUAL OF PRIVATE MEDITATION AND DEVOTION.....	487

SCRIPTURE SELECTIONS ACCORDING TO THE BOOKS OF THE BIBLE.

	<i>Page</i>		<i>Page</i>
Gen. 1: 1-31.....	75	Esth. 2: 1-9, 15-18.....	180
Gen. 2: 1-3.....	77	Esth. 3: 1-15.....	181
Gen. 4: 2-14.....	156	Esth. 4: 1-17.....	183
Gen. 37: 3-36.....	156	Esth. 5: 1-14.....	184
Gen. 39: 2-23.....	158	Esth. 6: 1-14.....	185
Gen. 41: 1-16.....	159	Esth. 7: 1-10.....	186
Gen. 41: 17-36.....	160	Esth. 8: 2-11, 14-17.....	187
Gen. 41: 37-57.....	161	Esth. 9: 1-4.....	188
Gen. 42: 1-9, 17-26, 29-38.....	162	Job 28: 5-28.....	119
Gen. 43: 1, 2, 13, 14, 16, 17, 27, 28.....	164	Job 38: 1-41.....	117
Gen. 44: 18-34.....	164	Ps. 1: 1-6.....	78
Gen. 45: 4, 24-28.....	165	Ps. 8: 1-9.....	79
Gen. 46: 1-7.....	166	Ps. 16: 1-11.....	80
Gen. 47: 1-10, 28-31.....	166	Ps. 17: 15.....	81
Gen. 50: 12-21.....	167	Ps. 19: 1-14.....	81
Ex. 20: 1-17.....	74	Ps. 23: 1-6.....	233
Ex. 20: 8-11.....	285	Ps. 24: 1-10.....	97
Ex. 22: 22-25.....	291	Ps. 27: 1-6.....	95
Lev. 19: 11-18, 30-36.....	77	Ps. 33: 1-22.....	103
Deut. 6: 4, 5.....	73	Ps. 34: 1-22.....	82
Deut. 15: 7-11.....	78	Ps. 34: 7-10.....	84
Deut. 24: 14, 15.....	291	Ps. 37: 1-5, 22-40.....	85
Ruth 1: 1-11, 14-19.....	167	Ps. 42: 1-11.....	86
Ruth 2: 1-12.....	168	Ps. 45: 1-17.....	88
I. Sam. 1: 21-28.....	169	Ps. 48: 1-14.....	79
I. Sam. 2: 18-21.....	170	Ps. 51: 1-19.....	91
I. Sam. 3: 1-8, 19.....	170	Ps. 65: 1-13.....	105
I. Kings 17: 1-16.....	170	Ps. 72: 1-19.....	90
I. Kings 18: 1-24.....	171	Ps. 73: 1-28.....	93
I. Kings 18: 25-46.....	173	Ps. 77: 1-20.....	87
I. Kings 19: 1-21.....	174	Ps. 84: 1-12.....	94
I. Kings 21: 1-21.....	176	Ps. 89: 1-18.....	96
II. Kings 1: 1-17.....	177	Ps. 90: 1-17.....	98
II. Kings 2: 1-18.....	179	Ps. 91: 1-16.....	99

	<i>Page</i>		<i>Page</i>
Ps. 92: 1-15.....	100	Micah 4: 1-13.....	151
Ps. 92: 12-15.....	79	Micah 6: 8.....	73
Ps. 96: 1-13.....	101	Hab. 3: 2-19.....	152
Ps. 97: 1-12.....	102	Mal. 2: 17.....	154
Ps. 100: 1-5.....	104	Mal. 3: 1-5, 13-18.....	154
Ps. 103: 1-18.....	106	Mal. 4: 1-6.....	155
Ps. 103: 12-18.....	214	Matt. 2: 1-15.....	189
Ps. 104: 1-35.....	107	Matt. 3: 1-3.....	200
Ps. 107: 1-10, 19-43.....	109	Matt. 5: 1-20.....	201
Ps. 111: 1-10.....	101	Matt. 5: 21-48.....	202
Ps. 118: 1-10, 14-29.....	111	Matt. 5: 27, 28.....	287
Ps. 119: 1-19, 41-47.....	114	Matt. 6: 1-18.....	203
Ps. 121: 1-8.....	112	Matt. 6: 19-34.....	204
Ps. 122: 1-9.....	113	Matt. 7: 1-12.....	205
Ps. 130: 1-8.....	92	Matt. 7: 12.....	73
Ps. 133: 1-3.....	113	Matt. 7: 13-29.....	206
Ps. 139: 1-24.....	115	Matt. 8: 14-17.....	144
Prov. 1: 1-33.....	121	Matt. 9: 35.....	200
Prov. 2: 1-22.....	123	Matt. 10: 40-42.....	243
Prov. 3: 1-27.....	124	Matt. 11: 28-30.....	145
Prov. 4: 3-27.....	125	Matt. 12: 10-13.....	286
Prov. 6: 1-19.....	127	Matt. 13: 1-23.....	207
Prov. 8: 1-36.....	128	Matt. 13: 24-58.....	208
Prov. 10: 4-27.....	130	Matt. 16: 28.....	240
Prov. 11: 1-29.....	132	Matt. 17: 1-20.....	230
Prov. 12: 13-28.....	134	Matt. 18: 1-14.....	212
Prov. 15: 1-4.....	135	Matt. 18: 15-35.....	224
Prov. 20: 1-13.....	135	Matt. 19: 9.....	287
Prov. 22: 1-29.....	136	Matt. 19: 16-30.....	210
Prov. 23: 29-35.....	136	Matt. 20: 1-16.....	211
Prov. 27: 1-12.....	138	Matt. 22: 1-14.....	229
Prov. 28: 16-28.....	139	Matt. 22: 36-40.....	73
Prov. 31: 10-31.....	140	Matt. 23: 1-15, 23-39.....	290
Ecc. 12: 13, 14.....	73	Matt. 24: 30-51.....	215
Isa. 5: 8, 9.....	291	Matt. 25: 1-13.....	215
Isa. 35: 1-10.....	141	Matt. 25: 14-30.....	216
Isa. 40: 1-31.....	142	Matt. 25: 31-46.....	243
Isa. 42: 1-4.....	89	Matt. 26: 26-30.....	232
Isa. 53: 1-12.....	143	Matt. 28: 1, 2, 5-7.....	286
Isa. 55: 1-13.....	144	Matt. 28: 16-20.....	232
Isa. 56: 2, 6, 7.....	285	Matt. 28: 18-20.....	242
Isa. 58: 13, 14.....	285	Mark 1: 14, 15.....	200
Isa. 60: 1-22.....	146	Mark 2: 27, 28.....	286
Isa. 61: 1-11.....	147	Mark 4: 18, 19.....	289
Isa. 62: 1-5.....	148	Mark 7: 21-23.....	287
Jer. 22: 13-17.....	292	Mark 9: 43-47.....	242
Ezek. 18: 19-32.....	148	Mark 12: 29-31.....	75
Ezek. 22: 27-31.....	292	Mark 12: 41-44.....	228
Ezek. 33: 8-20.....	149	Luke 2: 8-20, 22, 25-32.....	197
Dan. 1: 1-21.....	188	Luke 2: 40-52.....	199
Dan. 2: 25-49.....	189	Luke 3: 15-18.....	200
Dan. 3: 1, 2, 4-6, 8, 12-30.....	191	Luke 7: 37-50.....	217
Dan. 6: 1-28.....	193	Luke 9: 23-26, 57-62.....	241
Dan. 7: 1-28.....	195	Luke 10: 25-37.....	218
Joel 2: 15-32.....	150	Luke 10: 38-42.....	227

	<i>Page</i>		<i>Page</i>
Luke 11: 1-13.....	225	I. Cor. 12: 4-31.....	257
Luke 12: 13-21.....	218	I. Cor. 13: 1-13.....	258
Luke 14: 7-11.....	229	I. Cor. 14: 1.....	258
Luke 14: 12-14.....	242	I. Cor. 15: 1-28.....	259
Luke 15: 3-10.....	228	I. Cor. 15: 35-58.....	260
Luke 15: 11-32.....	213	I. Cor. 16: 1-5.....	263
Luke 17: 20, 21.....	201	II. Cor. 3: 12-18.....	261
Luke 18: 1-8.....	226	II. Cor. 4: 1-18.....	261
Luke 18: 15-17.....	213	II. Cor. 5: 11-21.....	262
Luke 19: 11-26.....	230	II. Cor. 6: 1-10.....	263
Luke 24: 49-53.....	245	II. Cor. 9: 1-15.....	264
John 1: 1-14.....	219	II. Cor. 12: 1-10.....	264
John 3: 1-15.....	211	Gal. 2: 19-21.....	265
John 3: 16, 17.....	220	Gal. 4: 6, 7.....	74
John 4: 19-24.....	249	Gal. 5: 16-21, 24-26.....	287
John 5: 19-47.....	220	Gal. 5: 22-26.....	265
John 6: 22-40.....	222	Gal. 6: 1-18.....	265
John 6: 41-69.....	223	Eph. 2: 12-22.....	266
John 7: 37-39.....	145	Eph. 3: 14-21.....	267
John 8: 1-11.....	226	Eph. 4: 4-15.....	271
John 8: 12-20, 26-36, 51.....	219	Eph. 4: 6.....	73
John 10: 1-16.....	233	Eph. 4: 30-32.....	267
John 12: 20-50.....	230	Eph. 5: 1, 2.....	267
John 13: 34, 35.....	234	Eph. 5: 22-33.....	267
John 14: 1-31.....	234	Eph. 6: 1-18.....	268
John 15: 1-25.....	235	Phil. 1: 21.....	73
John 15: 26, 27.....	237	Phil. 1: 21.....	269
John 16: 1-33.....	237	Phil. 2: 5-11.....	271
John 17: 1-26.....	238	Phil. 3: 12-21.....	269
John 18: 36, 37.....	200	Phil. 4: 1, 4-20.....	269
John 20: 1-31.....	244	Col. 1: 12-20.....	270
John 21: 15-23.....	227	Col. 3: 1-4.....	272
Acts 1: 1-14.....	245	Col. 3: 12-17.....	292
Acts 2: 1-21, 36-47.....	246	I. Tim. 4: 7, 8.....	289
Acts 5: 17-20.....	84	I. Tim. 6: 6-12.....	288
Acts 10: 23-48.....	248	II. Tim. 2: 21, 22.....	288
Acts 12: 5-10.....	84	II. Tim. 3: 1-7.....	289
Acts 17: 28, 29.....	73	Titus 2: 11-14.....	288
Acts 26: 2-18.....	250	Heb. 1: 1-4.....	270
Rom. 1: 13-16.....	242	Heb. 1: 13, 14.....	84
Rom. 3: 21-26.....	251	Heb. 4: 8-10.....	286
Rom. 5: 1-21.....	251	Heb. 11: 1-8, 13-16, 24-40.....	272
Rom. 8: 1-17, 26-39.....	252	Heb. 12: 1-15, 22-29.....	274
Rom. 8: 5-9.....	286	Heb. 13: 1-3.....	275
Rom. 8: 18-25.....	241	Jas. 1: 14, 15.....	287
Rom. 12: 1-21.....	253	Jas. 1: 19-27.....	275
Rom. 13: 1-14.....	254	Jas. 1: 25-27.....	74
Rom. 13: 9, 10.....	73	Jas. 2: 1-9.....	276
Rom. 13: 14.....	288	Jas. 2: 14-26.....	277
Rom. 14: 1-16, 19-23.....	255	Jas. 3: 3-18.....	276
Rom. 14: 17.....	201	Jas. 4: 13-17.....	289
Rom. 15: 1-7.....	256	Jas. 5: 1-5.....	289
I. Cor. 4: 20.....	201	Jas. 5: 1-20.....	278
I. Cor. 7: 20-24.....	263	I. Pet. 1: 6, 7.....	275
I. Cor. 11: 23-26.....	232	I. Pet. 4: 12-14.....	275

	<i>Page</i>		<i>Page</i>
I. John 2: 15-17.....	288	Jude 17-19.....	287
I. John 3: 1-24.....	279	Rev. 5: 1-14.....	281
I. John 4: 1-21.....	280	Rev. 7: 9-17.....	282
I. John 5: 1.....	212	Rev. 21: 1-19, 21-27.....	282
I. John 5: 4, 5.....	273	Rev. 22: 1-21.....	284

FIRST LINES OF HYMNS AND SONGS.

	<i>No.</i>		<i>No.</i>
Abide with me, fast falls the eventide	27	From all that dwell below the skies.	4
A glory gilds the sacred page.....	152	From every stormy wind that blows	62
Alas, and did my Saviour bleed.....	43	From Greenland's icy mountains ...	143
All hail the power of Jesus' name...	37		
All praise to thee, my God, this night	29	Glorious things of thee are spoken...	125
Am I a soldier of the cross.....	60	Glory be to the Father.....	2
Am I a soldier of the cross.....	190	God bless the home, though humble.	184
Are you Christ's light-bearer.....	142	God loves to hear the children sing..	186
Arise and shine, for the light is come	128	God make my life a little light.....	185
Arise, my soul, arise.....	64	God moves in a mysterious way....	9
Art thou weary? art thou languid....	66	God of our fathers, by whose hand..	177
Awake, my soul, and with the sun..	15	God of the morning, at whose voice.	19
Awake, my soul, in joyful lays.....	93	Guide me, O thou great Jehovah.....	103
Before Jehovah's awful throne.....	3	Hail to the Lord's Anointed.....	53
Behold a stranger at the door.....	124	Hark, the glad sound, the Saviour...	34
Blessed assurance, Jesus is mine.....	92	Hark, the herald angels sing	35
Blest be the tie that binds.....	146	Hark! the voice of Jesus crying.....	191
Brief life is here our portion.....	168	Help me, O my blessed Saviour.....	111
Brightest and best of the sons of the	38	Holy Bible, book divine	153
Blow ye the trumpet, blow.....	63	Holy, holy, holy, Lord God Almighty	1
By the side of the river so clear.....	188	Holy Spirit, faithful Guide.....	120
		How beauteous on the mountains...	54
Cast thy bread upon the waters.....	149	How firm a foundation	104
Children of the heavenly King.....	31	How sweet, how heavenly is the....	145
Children sing, sweetly sing.....	187	How sweet the name of Jesus sounds	49
Christ the Lord is risen to-day.....	50		
Come every soul by sin oppressed...	71	I am coming to the cross.....	83
Come, Holy Ghost, in love.....	121	I am dwelling on the mountain.....	101
Come Holy Spirit, heavenly Dove...	123	I am thine, my dear Redeemer.....	88
Come, let us join.....	36	I have found a friend in Jesus.....	100
Come thou Almighty King.....	12	I have heard my Saviour calling.....	114
Come thou Fount of every blessing.	85	I have learned the wondrous secret..	91
Come unto me, the Saviour cries.....	180	I know that my Redeemer lives....	51
Come ye disconsolate.....	106	I love thy kingdom, Lord.....	129
Come ye that love the Lord.....	147	In God I have found a retreat.....	102
Crown Him with many crowns.....	44	In my work whate'er it be.....	96
		In some way or other	105
Day is dying in the west.....	24	In the Christian's home in glory....	166
Do you hear the Saviour calling....	116	In the cross of Christ I glory.....	47
		In the harvest field there's work to.	150
Earth has nothing sweet or fair....	32	I saw a way-worn trav'ler	171
		I think when I read that sweet story	181
Far, far beyond this vale of sorrow..	155	It may not be on the mountain's....	73
Father, I stretch my hands to thee..	70	I want to be a worker for the Lord..	138
For thee, O dear, dear country.....	163	I was a wandering sheep.....	137

	No.		No.
Jerusalem, my happy home.....	167	Rocked in the cradle of the deep.....	28
Jerusalem, the golden.....	162	Rock of Ages cleft for me.....	46
Jesus, and shall it ever be.....	75	Saviour, at the cross I'm waiting....	86
Jesus, I my cross have taken.....	82	Saviour, visit thy plantation.....	132
Jesus, Lover of my soul.....	109	See how the morning sun.....	17
Jesus, Saviour, pilot me.....	67	Set wholly apart for the use of the	90
Jesus shall reign where'er the sun...	61	Shall we gather at the river.....	159
Jesus, the very thought of thee.....	48	Silently the shades of evening.....	21
Joy to the world, the Lord has come	33	Softly fades the twilight ray.....	26
Just as I am, without one plea.....	69	Softly now the light of day.....	20
"Land ahead!" its fruits are waving	164	Sorrow and care may meet.....	40
Lead, kindly Light, amid the.....	107	Sowing in the morning.....	136
Let saints below in concert sing.....	148	Stand up, stand up for Jesus.....	127
Lo, he comes with clouds descending	84	Sun of my soul, thou Saviour dear..	22
Lord, with glowing heart I'd praise.	117	Sweet hour of prayer.....	115
Mid scenes of confusion.....	158	Take my heart, dear Jesus.....	94
Mine eyes have seen the glory.....	174	Take my life and let it be.....	72
More love to thee, O Christ.....	95	Thank and praise Jehovah's name..	7
Must Jesus bear the cross alone.....	77	The Lord is king, lift up thy voice...	5
My country, 'tis of thee.....	175	The Lord's my Shepherd, I'll not	74
My faith looks up to thee.....	76	The morning light is breaking.....	126
My Father is rich in houses and.....	99	There is a happy home.....	170
My heart is sore with toil and strife.	110	There is a happy land, far, far away.	169
My hope is built on nothing less.....	81	There is a fountain filled with blood	45
My Jesus, I love thee.....	87	There is a land of pure delight.....	173
My soul, be on thy guard.....	118	There's a land that is fairer than day	160
Nearer, my God, to thee, nearer to...	68	There's a wideness in God's mercy..	65
Now, the day is over.....	23	There is constant joy abiding.....	189
O Columbia, the gem of the ocean....	178	This book is all that's left me now..	154
O, could I speak the matchless worth	89	Thou, whose almighty word.....	122
O'er the distant mountains breaking	58	"Till he come!" O let the words.....	55
O for a heart to praise my God.....	10	'Tis almost time for the Lord to come	59
O for a thousand tongues to sing....	30	'Tis God's own hand that leadeth me	113
O God, our help.....	8	'Tis hard to bear the heavy load....	98
O God, the Rock of Ages.....	14	Watchman, tell us of the night.....	135
O happy day that fixed my choice... 151		Watch ye saints with eyelids waking	56
Oh, when shall I see Jesus.....	192	We are living, we are dwelling.....	139
O Jesus, Saviour, I long to rest.....	52	We are on the ocean sailing.....	161
O land of rest, for thee I sigh.....	133	We are traveling home to heaven	179
On the mountain's top appearing...	131	Weary of earth and laden with sin..	39
Onward Christian soldiers.....	134	We come in childhood's joyfulness..	183
O sacred head, now wounded.....	42	We have heard the joyful sound....	78
O say, can you see by the dawn's.....	176	Welcome sacred day of rest.....	25
O scatter seeds of loving deeds.....	140	We praise thee, O God.....	80
O spread the tidings round.....	119	We shall meet beyond the river.....	156
O think of a home over there.....	165	What a friend we have in Jesus.....	108
Our country's voice is pleading.....	144	When I survey the wondrous cross..	41
O worship the king all-glorious above	11	When morning gilds the skies.....	18
Pass me not O gentle Saviour.....	79	When the mists have rolled.....	157
People of the living God.....	112	Who is he in yonder stall.....	182
Praise God from whom all blessings	16	Who, who are these beside the chilly	172
Praise my soul, the king of heaven..	13	Work for the night is coming.....	141
Praise the Lord, ye heavens adore	6	Zion stands with hills surrounded	130
Precious Saviour, thou hast saved me	79		

OUTLINE OF CHRISTIAN DOCTRINES.

*(The references are to the scripture selections.)**Doctrines Concerning God.*

His Spirit, No. 137 last part.

The Creator, Nos. 3, 35, 110.

He is everywhere and knows all things, Nos. 34, 40.

His providence is over all, Nos. 96, 12, 14, 24.

Father, Nos. 104, 111.

Son, No. 130.

Spirit, No. 58.

Unity of the God-head, No. 129.

Doctrines Concerning the God-man.

His Birth, No. 90.

His Growth, No. 91.

A Teacher, Nos. 93, 94, 95, 96, 97, 98, 99, 100.

A Sympathetic Friend, Nos. 103, 107, 117, 118, 126.

A Man of Sorrows, No. 52.

The Head of the New Race, the Second Adam, Nos. 133, 155.

His Atoning Deeds, Nos. 52, 110, 116, 123, 125.

His Resurrection, No. 134.

His Ascension to Glory, Nos. 135, 155.

Coming as King, Nos. 54, 59, 105, 106.

The Nature of His Kingdom, Nos. 92, 99, 100.

Doctrines Concerning Man.

Created in God's Image, God's Offspring, Nos. 1, 3.

Given Dominion, Nos. 1, 6.

But Fallen Now and Sinful, Nos. 62, 104, 166, 167, 168.

Held Responsible, Nos. 56, 122.

Doctrines Concerning Salvation.

Atonement, Nos. 52, 110, 112, 113.

Conditions of Salvation on Man's Part:

Repentance, Nos. 16, 57, 119.

Conversion, Nos. 136, 137.

Faith and Good Works, Nos. 95, 98, 132, 133, 136, 142, 148, 156.

Condition on the Divine Side—Redemption:

Pardon, Nos. 116, 153.

Regeneration, No. 102.

Justification, No. 138.

Sanctification, Nos. 127, 128, 129, 139, 140.

Grace, Sufficient, Nos. 150, 151, 152.

Doctrines Concerning Last Things.

The Lord's Return, Nos. 105, 106.

Resurrection, No. 135.

Judgment, No. 133.

Rewards of the Righteous, Nos. 126, 133 last reference, 163, 164.

Reprobation of the Wicked, No. 133 last reference.

The Future of this Earth, No. 50, 131.

Supplemental Topics.

Ministration of Angels, Nos. 11, 119.

The Lord's Day, No. 165.

The Church, Nos. 143, 129.

Sacraments, No. 124.

Children, No. 103.

OUTLINE OF CHRISTIAN DUTIES.

Duties to God.

Love, Nos. 1, 2, last part 145.

Worship, No. 2, first part 88.

Service, Nos. 42, 98, 106, 148, 149.

Trust, Nos. 12, 106, 152, 157.

Obedience in all things, Nos. 132, 150.

Suffer with Christ, Nos. 87, 88, 152, 155.

Beware of all evil, Nos. 63, 167, 168, 169.

Duties to Ourselves.

Seek wisdom and knowledge, Nos. 1, 38.

Be temperate in all things, Nos. 46, 85.

Be pure in life and heart, Nos. 38, 61, 93, 94, 167.

Control the tongue, Nos. 45, 159.

Be patient in trials, Nos. 158, 163, last part.

Live the life of Christ, No. 148.

Duties to Our Neighbor.

Love, Nos. 1, 109, 145.

Avoid all harm to him, Nos. 4, 97.

Do good to all men, Nos. 141, 143, 133.

Be just to all men, Nos. 1, 2.

Be kind to all men, No. 170.

Forgive all men, Nos. 95, 114.

Duties in Our Family, No. 154.*Duties to Our Country,* Nos. 74, 75, 82, 142.

TEN OF THE BEST SELECTIONS FROM THE BIBLE.

(The numbers refer to the scripture lessons in this book.)

God's Love Seeking the Lost, No. 104.
 The Atoning Sacrifice, No. 52.
 The Good Shepherd, No. 125.
 The Summary of Holy Living, Nos.
 95, 96.
 The Comfort for All Trouble, No. 126.

The Security of the Believer, No. 140.
 The Love and Power of God in the Be-
 liever, No. 153.
 Perfect Peace in Christ, No. 155.
 The Beauty and Power of Love, No. 145.
 The Final Consummation, No. 165.

TEN OF THE BEST HYMNS.

All hail the power of Jesus' name, No. 37.
 Abide with me, fast falls the eventide,
 No. 27.
 Guide me, O thou great Jehovah, No.
 103.
 Jesus, Lover of my soul, No. 109.

Just as I am, without one plea, No. 69.
 Lead, kindly light, No. 107.
 My faith looks up to thee, No. 76.
 My country! 't is of thee, No. 175.
 Nearer my God to thee, No. 68.
 Rock of Ages, No. 46.

BIBLE CHARACTERS—SCRIPTURE SELECTIONS.

Cain and Abel, No. 62.
 Joseph, the Incorruptible, Nos. 63-70.
 Ruth, the Faithful, No. 71.
 Samuel, Youthful Piety, No. 72.
 Elijah, the Reformer, Nos. 73-79.

Esther, Heroism, Nos. 80-84.
 Daniel, Loyalty to God, Nos. 85-89.
 The Secret of the Heroic Characters of
 the Olden Times, No. 157.

MANUAL OF PRIVATE MEDITATION AND DEVOTION.

Adoration.

Scripture Lessons, Nos. 6, 7, 8, 9, 19, 50,
 51, 104, 115, 125, 130, 131, 134, 135, 139,
 144, 145, 163, 164.

Hymns, Nos. 1, 3, 5, 6, 7, 8, 9, 10, 11, 16,
 22, 30, 31, 32, 33, 37, 41, 42, 43, 87, 89.

Prayers, Nos. 21, 22, 35, 41.

Confession.

Scripture Lessons, Nos. 2, 13, 16, 17, 24,
 33, 38, 52, 53, 57, 61, 69, 76, 94, 98, 102,
 116, 133, 139.

Hymns, Nos. 41, 42, 43, 64, 65, 69, 70, 71,
 84, 106.

Prayers, Nos. 23, 29, 38, 39, 40, 42.

Thanksgiving.

Scripture Lessons, Nos. 7, 10, 11, 15, 17,
 22, 23, 24, 25, 26, 27, 28, 29, 34, 35, 50, 54,
 59, 60, 103, 146, 150, 152, 155, 161.

Hymns, Nos. 7, 13, 14, 15, 22, 37, 80, 148.

Prayers, Nos. 3, 4, 24, 25, 41.

Petition.

Scripture Lessons, Nos. 12, 13, 18, 20,
 21, 30, 34, 51, 55, 75, 87, 88, 95, 112, 113,
 115, 121, 127, 157.

Hymns, Nos. 12, 14, 27, 46, 67, 68, 76, 79,
 86, 94, 102, 106, 108, 120, 130.

Prayers, Nos. 5, 8, 14, 15, 17, 19, 22, 27,
 30, 33, 34, 35, 36, 37, 38, 39, 44, 45.

Self-Surrender to God.

Scripture Lessons, Nos. 9, 12, 14, 15, 17,
 19, 30, 31, 32, 50, 53, 54, 59, 72, 92, 96, 97,
 105, 109, 127, 129, 140, 145, 148, 152, 153,
 155.

Hymns, Nos. 46, 56, 68, 69, 70, 71, 72, 73,
 83, 84, 88, 89, 90, 91, 92, 95, 99, 121.

Prayers, Nos. 31, 32, 33, 34, 35, 36, 37,
 38, 39, 40, 42.

The Spirit of Service.

Scripture Lessons, Nos. 4, 12, 18, 42, 49,
 52, 55, 58, 76, 82, 87, 88, 93, 97, 105, 106,
 109, 114, 117, 118, 122, 123, 132, 133, 141,
 142, 143, 144, 145, 149, 150, 159, 160.

Hymns, Nos. 73, 122, 125, 126, 132, 133,
 135, 136, 137, 138, 139, 140, 153.

Prayers, Nos. 14, 19, 26, 27, 30, 32,
 36, 44.

On the Future Life.

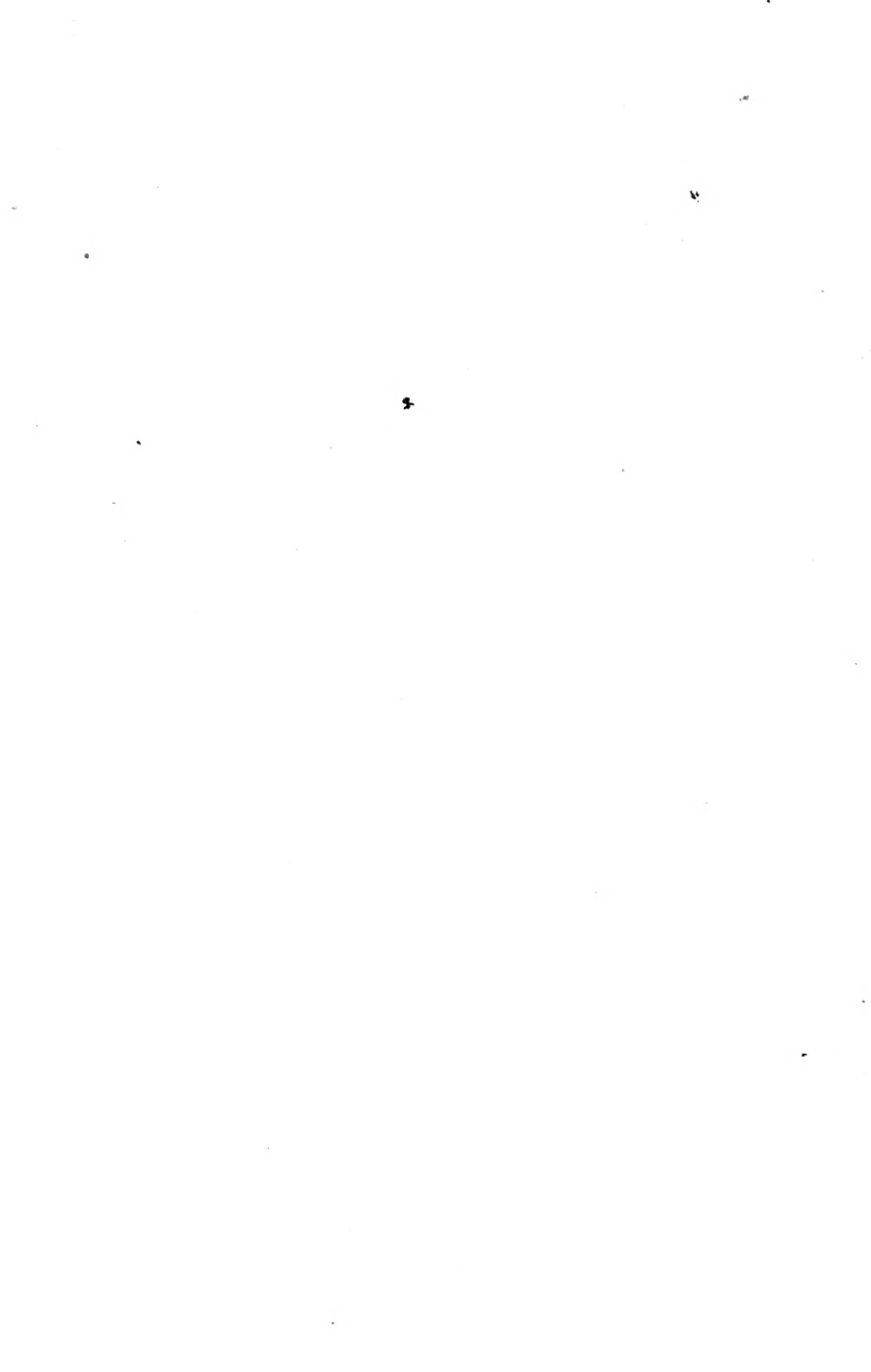
Scripture Lessons, Nos. 8, 50, 59, 105,
 126, 130, 131, 133, 135, 146, 147, 161, 163,
 164, 165.

Hymns, Nos. 55, 57, 58, 59, 60, 153, 154,
 155, 156, 157, 158, 159, 160, 161, 162, 163,
 164, 165, 166, 167, 168, 169, 170.

Prayers, Nos. 22, 31, 33.

Read also Poems on pages 55, 62,
 67.







BX9878 .54.M65

A manual of family worship, with an

Princeton Theological Seminary-Speer Library



1 1012 00021 2789